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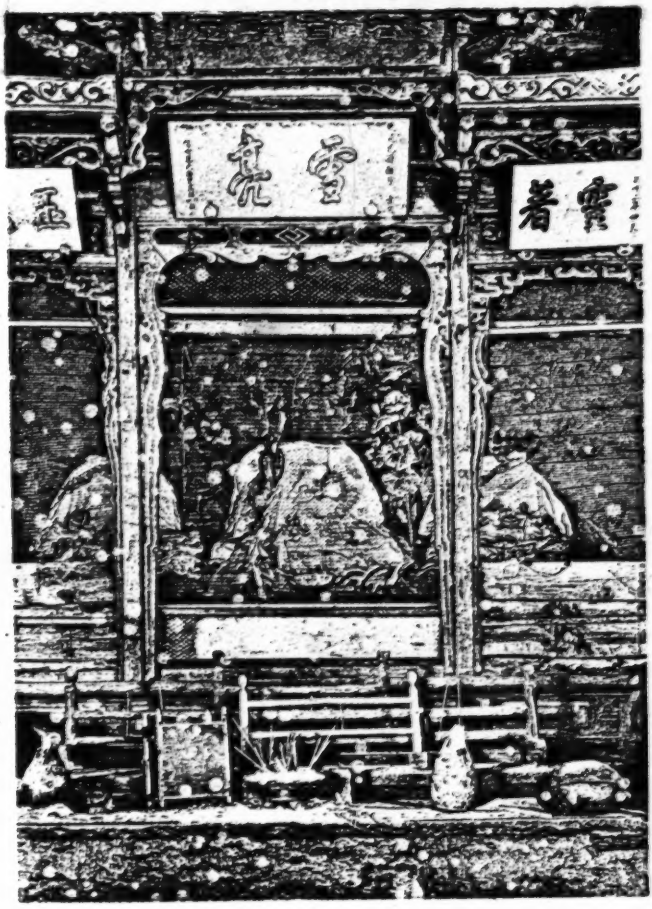

PLATE 62. — MAIN SHRINE OF SA-DDO OR PEI-YO

主 殿 正 景

The central figure is Sa-ddo (Pei-yo); to his left sits his wife Gkyi-chi-ndaêr-dto, and to his right his concubine Gkyi-chi-ndaêr-mun. When prayers are offered to Sa-ddo their names are also mentioned. He, himself, is addressed as P'u-la Sa-ddo hä ddü, the god Sa-ddo, the great god.

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PLATE 63. — CHHOS-KYI-HBYUNG-GNAS

The Guru Karma-pa who visited Li-chiang. After a painting from the Yü-feng Seu (Jade-peak Lamasery) at the foot of the Yü-lung Shan.

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the last few years of his life dissipating and drinking. He had written over one hundred different collections of essays, and was considered the first poet of his time. During the reign of Hsi Tsung, period of T'ien-ch'i (1621–1627), he was canonized as Wen Hsien 文憲. Mu Kung and Mu Kao, the 14th and 15th generations of Na-khi chiefs, were his contemporaries and literary friends, and at the request of Mu Kao, the compiler of the Mu Chronicles, he wrote an introduction to the Second Chronicle.

* * *

Beautifully situated at the foot of the western hills which hem in the plain and lake of K'un-ming, is the Temple of P'u-hsien (Ssu) 普賢寺.[23] Adjoining it to the south, with a separate entrance, facing east over the lovely lake is the shrine of Mao Yü 毛玉 and Yang Shen (PLATE 47). The shrine is in good repair and on the altar between ancestral tablets there sits enthroned a figure with a very human and jovial expression, representing Yang Shen (PLATE 48), so different from the stiff and severe-looking deified emperors one encounters in Chinese temples. Walled-in in the enclosure of the court are several memorial stones giving the history of the shrine and also something of the life of Yang Shen himself, as well as of his father Yang T'ing-ho, and of his friend Mao Yü,[24] a native of K'un-ming and high official of Nan-ching (Nanking).

Over the entrance to the shrine is the following inscription: *Mao Yang erh kung tz'u* 毛楊二公祠 (Shrine of the two Lords Mao and Yang). In the center of the court is a very old Cycad (*Cycas revoluta*), and to the right and somewhat below it is a stone bearing the two characters *Hai-chuang* 海莊 (Villa by the sea).[25] The shrine has been built apparently at the same spot where Yang Shen

[23] The Temple of P'u-hsien is situated west of the city of K'un-ming in the li 里 of Kao-yao 高曜 (pronounced *ch'iao* in Yün-nan). The actual date of its first construction seems to be unknown, as the records state it was rebuilt during the Ming dynasty, the 1st year of Cheng-hua (1465), and completed in the winter of 1466. It is located at the foot of Pi-chi Shan 雞鵝山 (Jade-fowl Mountain), a northern spur of Lo-han Shan 羅漢山, more commonly known as Hsi Shan 西山. The Pi-chi Shan faces the Chin-ma Shan 金馬山 (Golden horse Mountain) in the east. It is the Temple of P'u-hsien or Samanta Bhadra, who rides an elephant, and whose seat of worship is on Mt. O-mei in Ssu-ch'uan.

[24] Mao Yü received the degree of doctor in 1505. He was chosen to be Chi-shih-hung 給事中 (Junior metropolitan censor) of the Li-k'o 吏科 (Section of personnel) of Nanking. He had a villa at the foot of Pi-chi Shan. He was among those who remonstrated with the Emperor at the east gate of the palace, whereupon he was imprisoned together with Yang Shen and unfortunately bambooed to death. His ancestral tablet reposes with that of Yang Shen (PLATE 49) on the altar of the shrine. He left ten volumes of memorials addressed to the Emperor.

[25] At the base of the small stone bearing the two large characters *Hai-chuang* a brief note is engraved which reads as follows:

"Records state that Hai-chuang is below Kao-yao Shan. Yang Shen sojourned there. He built the Pi-yao, a beautiful dwelling where he used to rest. Time has flown quickly and many generations have passed, and nothing has remained [of the villa]. The natives of the land themselves had practically no knowledge of the name Hai-chuang. Therefore this stone-tablet has been erected so that the same may not be forgotten.

"Written by hou-hsüeh (your pupil) Lin Sung 林菘, also Ch'ien Mu-ling 錢慕齡, in the year *chi-mao* 己卯 of the period Chia-ch'ing, in the autumn in the seventh moon (August 21st to September 19th, 1819).

Lin Sung, whose literary name was Yü-t'ien 玉田, was a native of K'un-ming; during

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178 had built himself a villa and where he carried on his literary activities whenever he resided in Yün-nan fu. Yün-nan became enriched by Yang Shen's involuntary residence, for he wrote many essays on this province, one of the best known being his *Nan-chao Yeh-shih* 南詔野史 (Romance of the Nan-chao Kingdom). The preface to the latter work is dated: "The autumn, the eighth moon, of the 29th year of Chia-ching" (September 11th–October 10th, 1550). We let the records found engraved on the memorial stones within the court, and here translated for the first time, speak for themselves:

Historical Record of the Shrine of Yang Shen

173 "Emperor Shih Tsung, in the first year of his reign [the first year of the period Chia-ching 嘉靖, 1522] wanted to confer an honorary title on Prince Hsing Hsien 興獻 [father of Shih Tsung], but the ministers at the court were of the opinion that this should not be done. More than 100 officials remonstrated tearfully with the Emperor at the Tso-shun men 左順門, of the palace. As a result of this demonstration which angered the Emperor, more than 90 of the remonstrators were bambooed, among whom was Lord Fan 范, a native of Shen-yang 瀋陽 (Mukden). [This was Fan Tsung 范鏓 the great-grandfather of Fan Ch'eng-hsün who became viceroy of Yün-nan in 1686, and who rebuilt the Yang Shen shrine; his interest and feeling for Yang Shen were heightened because his great-grandfather was bambooed to death at the same time as Yang Shen received his bambooing, from which he, however, recovered]. Lord Mao 毛 of Tien-nan 滇南 (Yün-nan) and Lord Yang Chieh-fu 楊界夫 and his son Yang Shen-an, natives of Hsin-tu, were also bambooed. At that time Yang Shen-an, being the first successful Chin-shih 進士 [graduate of the doctors' degree] served as historiographer, while his father occupied an important position at the court. All died under the bamboo except father and son natives of Hsin-tu. It was because Heaven wanted to preserve loyal and reproving persons.

"First Yang Shen was charged with the duty of guarding the Chinese frontier at Yen-men 雁門, and Wen-chung Kung 文忠公 (the posthumous title of Yang Chieh-fu, his father) was dismissed from office. Yen-men [in Shansi] was at that time a barren and desolate land and would have made Lord Yang exceedingly poor. The Emperor, however, still bore a grudge against him and exiled him to Yung-ch'ang 永昌 instead of to Yen-men. Oh, how severe the punishment was!

"As Lord Yang, a son of good family, was thoroughly versed in the books of Cheng Shu 正叔 and K'ao-t'ing 考亭,[26] it is clear to us that he could not be

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the reign of Tao-kuang he became a Sui-kung 歲貢 (3rd rank certificate from middle school). Ch'ien Mu-ling was also a native of K'un-ming, and became a Chü-jen (Provincial graduate) in *mou-wu* 戊午 of the period Chia-ch'ing (1798); he died at 54 years of age.

[26] Cheng Shu or Ch'eng I 程頤 (1033–1107) was a native of Lo-yang in Ho-nan. He was tutor of the Emperor Che Tsung 哲宗. He had many enemies at the court; in 1097 he was sent to take up a post in Ssu-ch'uan and was later recalled to be reinstated in the Imperial academy. In 1103 he was again in trouble and finally retired. In 1241 his tablet was admitted to the Confucian temple. — From GILES, *B. D.*, No. 280.

K'ao-t'ing or Chu Hsi 朱熹 (1130–1200) was a native of Fukien and received the doctor's degree at the age of 19. He was accused of sedition, of magic, breaches of loyalty and filial

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a eulogy, and to which he offered sacrifices in the hall. Because of this, the people as well as retired scholars again revered Lord Yang's influence and reputation; they also appreciated Lord Fan's filial piety, loyalty to the State and the encouragement he gave to scholars. The people dwelling in the far-off and deserted border region thus learned to know the meaning of paying respect to former worthies.

"They particularly rejoiced that on account of Lord Yang's exertions the defense of the State became as strong as a wall of metal and moats filled with scalding liquid. How admirably Lord Fan had acted!

"I have been in charge of the Salt Tax for three years without being properly qualified, and have often followed Lord Fan's advice. Having perceived that the filial heart of Lord Fan was worthy of imitation, how could I not rejoicingly take the responsibility of writing on his behalf the biography of Lord Yang?

"Thereupon I, Lords Hsü 許, Yüan 元 and Nieh chang 臬長 [chiefs of the court], bought a property of 300 acres, the produce of which is to be devoted to sacrifices to Lord Yang.

"Written by Wang Chao 王熙,[33] native of Wan-p'ing 宛平 [a district in Ho-pei], in the period K'ang-hsi, the year *keng-wu* 庚午, Chung-tung 仲冬, the 2nd day (December 2nd, 1690)."

The T'ai-shih Tz'u 太史祠, *Shrine of the Historiographer*
(According to the *Old Yün-nan T'ung-chih*)

"The shrine is situated at Kao-yao-ts'un 高峣村, west of the city of Yün-nan fu, and is dedicated to Yang Shen, Historiographer of the Ming dynasty. It was built by Liu Chih-lung 劉之龍, Pu-cheng-shih 布政使 (Provincial Governor),[34] during the Wan li period (1573–1619). Later on it was rebuilt and then fell again into disrepair. In the 28th year of K ang hsi (1689) it was rebuilt by the viceroy Fan Ch'eng-hsün, who also bought some fields the produce of which was to be devoted to sacrifices to Yang Shen.

Selections from "A Historical Account of the Pi-yao College by Viceroy Fan Ch'eng-hsün"

"During Lord Yang's exile in Yün-nan he had lived here and there: in Po-nan 博南, Lan-chin 蘭津, Ts'ang-erh 蒼洱 and Chin-pi 金碧.[35] He had many

[33] He took charge of the Yün-nan Salt Tax in the 20th year of K'ang-hsi (1681). He was a Yin-sheng 廕生 (Honorary Licentiate).

[34] Liu Chih-lung was a native of Fu-shun 富順, a district city in Hsü-chou fu 敘州府 in Ssu-ch'uan. He held the degree of doctor.

[35] Po-nan must refer to Po-nan Shan, a mountain between Yung-p'ing 永平 and the Mekong, on the highway to Yung-ch'ang to which place Yang Shen had been exiled. The pass over this mountain is 8,150 feet above sea level. From there the trail leads to the village of Sha-yang 沙陽 and down to the Mekong where an iron chain-bridge spans it. This is apparently the place called Lan-chin, the ancient ford on the Mekong. On the slopes of Po-nan Shan at an elevation of 7,500 feet, 18 li from Sha-yang, there stands a temple called Yung-kuo

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CHAPTER II

1. The Mountains of Li-chiang

according to the *Li-chiang fu chih lüeh*

(上 ch. 4, fols. 23a–24b)

Wu-lieh Shan 吳烈山 (the Na-khi Ghügh-lä Ngyu) is 15 li east of the city. On this mountain is a temple called Niang-niang Miao 娘娘廟, where barren women come to pray for children. A large figure of Niang-niang sung-tzu 送子 (Matron who brings children) is exhibited there, on which the women throw stones. The goddess Niang-niang is then usually dressed with new clothes by the worshippers. The place is only frequented by Na-khi women still able to bear children.

Tung Shan 東山 [1] (East Mountain) bounds the district of Li-chiang on the east, 20 li from the city. The two mountains (Tung and Wu-lieh Shan) stand side by side, with a saddle between them, and appear as if bowing to the city.

San-t'ai Shan 三台山,[2] also known as Li-chiang An Shan 案山 (Table Mountain) and Nan Shan 南山 (South Mountain), is situated 15 li south of the city. Near it is the hamlet of La-ts'ü-wùa. It is very beautiful and has three prominent peaks of different heights.

Shih-tzu Shan 獅子山 (Lion Mountain) also has the name Huang Shan 黃山 (Yellow Mountain), and in Na-khi it is called Wua-gkv-mbu. It lies one li west of Li-chiang and is the property of the Mu family. Ancient cypresses grow scattered over the hill which is about 100 feet in height and 8,300 feet above sea level. From its summit a beautiful view can be had over Li-chiang and the north-western part of the Li-chiang plain and snow range (Plates 50 and 54). A road passing over it leads to Chung-tien and Wei-hsi. The former yamen of the Na-khi chiefs lies at its foot, facing east.

Near the top of Shih-tzu Shan, but on the western slope, there is a temple called P'u-te t'an 普得壇,[3] built during the reign of Chao Tsung 昭宗 of the

[1] To this range belongs also an isolated, very sharp, triangular peak, known to the Na-khi as Dto-ma Ngyu; it is thus named on account of its resemblance to a *dto-ma*, (Tibetan, *gtor-ma*). This is an offering to the gods by the Dto-mbas as well as Lamas, in the shape of a pyramid of barley-flour dough mixed with butter. This mountain stands to the north-east of Li-chiang and is a conspicuous landmark. Near it is the village of Gv-dtu and therefore the mountain is often spoken of as Gv-dtu Dto-ma Ngyu, but is also known as Tung-shan Dto-ma Ngyu.

[2] San-t'ai (Three terraces) is the name for the three pairs of stars of the Great Bear, and it is possible that the peaks are called after these stars, though *t'ai* also means eminent, exalted.

[3] The word *t'an* (altar) is equivalent to the Na-khi *d'a*, as in *Muan-bpō d'a* (altar or place in which Heaven is propitiated). The words P'u-te are undoubtedly the same as the Na-khi P'u-dtu, the name of a clan which performs the propitiation of Heaven at a different time from that of the other Na-khi clans, namely, on the 5th day of the first moon. The Chinese P'u-te t'an is thus the same as the Na-khi P'u-dtu d'a (altar of the P'u-dtu). The above mentioned

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T'ang dynasty (889–904). Annually in the first moon the peasants of the sub-districts of Ta-yen li, Pai-ma li, La-sha li and La-p'iao li repaired to that temple to worship the spirits of the mountains, rivers, earth and grain.

Hsiang Shan 象山 (Elephant Mountain), called in Na-khi, Gyi-wùa Ngyu, named after the village of Gyi-wua situated to the north of the Lung-wang Miao 龍王廟 (Dragon king Temple), is three li north of the city, and resembles a reclining elephant. It is therefore also called the Hsiang-mien Shan 象眠山 (Sleeping elephant Mountain); the city is situated at its southern point. There are several springs called Hsiang ch'üan 象泉 (Elephant springs) at its foot which are the source of the Yü Ho 玉河 (Jade Stream) The Ngu-lu gyi of the Na-khi; these springs are five li north-west of Li-chiang and are also the source of the Yang-kung Chiang 漾工江 of Ho-ch'ing.

Chih Shan 芝山 is called in Na-khi, Khyu-t'o-llü Ngyu, from the monastery Khyu-t'o-llü which is situated on its slope (PLATE 64). Its ancient name was Chieh-t'o-lin 解脫林. This mountain is to the south of the snow range and is part of its southern spur. One of its summits is called Tzu-kai-feng 紫蓋峯, and another Chao-yang-kang 朝陽岡, while a certain cliff has the name of Shih-tzu ngai 獅子巖 (Lion cliff). The easiest approach to the mountain is from Pai-sha (Boa-shi), south-west of which it is situated. It lies between the village of Shu-ho 東河 and Pai-sha and adjoins the mountain on which Huang-shan shao 黃山哨 is located. At its foot nestles the hamlet of A-chung-wùa. In the possession of the Mu family is a work on this mountain called *Chih-shan yün-kuo-chi* 芝山雲過集, written in 1628 by the most famous of all the Na-khi chiefs, Mu Sheng-pai 木生白. A copy of this work is in my library.

Among the maze of hills which compose Chih Shan is the lamasery Fu-kuo Ssu 福國寺,[4] which possesses an abbot's reception hall. To the left of the lamasery is a spring called Pai-lu ch'üan 白鹿泉 (White deer spring) and a pond called Han-yüeh Hu 涵月湖 (Submerged moon pond), also a cliff called Pei-tou ngai 北斗崖 (Dipper cliff) and a hill called Tan-feng-luan 丹鳳巒 (Phœnix peak). To the right there is a mountain rim called Tan-hsia-wu 丹霞塢 (Red cloud-embankment), a hill called Yü-yin-feng 玉印峯 (Jade seal hill), and a pond called Lao-t'an 老潭 (Old pool). In front of the lamasery there is a mountain called Ts'ui-po Shan 翠柏山 (Green cypress Mountain). All this is engraved on a memorial stone, written by the Ho-ch'ing magistrate, Chang Hsüeh-mou 張學懋.[5]

Ma-tso-shu Shan 馬左墅山 is 30 li south of Li-chiang. The Na-khi pasture their cattle on this mountain.

San-pi-wai-lung Shan 珊臂外龍山 is the famous Wen-pi Shan 文筆山, a triangular peak 15 li west of Li-chiang. It is the Sä-bpi zhĕr nv-lv of the Na-

P'u-te t'an has been abandoned as a place of worship, as each village has its own *d'a*. It is possible that the members of the P'u-dtu clan are the descendants of the original inhabitants of the region, namely the P'u tribe, who adopted the Na-khi custom of propitiating Heaven.

[4] The name was given to the lamasery by the Ming Emperor Hsi Tsung (1621–1627).

[5] This memorial stone is built into the wall immediately beyond the main entrance to the temple. It is dated the seventh year of Ming T'ien-ch'i (1627) and gives the name of every hill, cliff and grotto.

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khi. The mountain is well known to the Tibetans, who call it Zhi-dag mug-po written gzhi-bdag-smug-po [in Na-khi Shi-zhi muan-bbu]; (in the Tibetan classic of the mountain god Dra-lha [dgra-lha] the mountain is called Jang-ri-mug-po [ljang-ri-smug-po ལྗང་རི་སྨུག་པོ་], *i.e.*, the purple mountain of Jang = Mo-so); another Na-khi name for it is Sä-bpi a-na Ngyu. On this mountain grows a bamboo from which the Na-khi (used to) cut their arrows. On its slopes there was once a temple called Ling-shou Ssu 靈壽寺, built by the Mu family during the Ming dynasty. In the fourth year of Ch'ien-lung (1739), a lama, known as the Ssu-pao la-ma 四寶喇嘛, came with a retinue to pay his respects to the prefect of Li-chiang, called Kuan Hsüeh-hsüan 管學宣. He induced him to subscribe funds and to have the priest, Ming Chü 明具, and others solicit funds for the building of the Wen-feng Yüan 文峯院 lamasery, or Wen-feng Wan as it is called in Yün-nan, situated on the slopes of the mountain.

Meng-hsi Shan 蒙喜山 is 50 li north-west of Li-chiang; at its foot was the A-khi (A-hsi 阿喜) guard-house at the A-khi ferry across the Yangtze. The mountain is terraced and is several ten li long, resembling a screen.

A-na Shan 阿那山 [6] is 270 li north of Li-chiang, on the southern border of the ancient Pao-shan chou 寶山州. This is the still more ancient Hsieh-lung 邪龍, so known during the Han dyansty (206 B.C.–A.D. 24), and in the present district of La-pao 剌寶 (La-bpu). On this mountain was an ancient stockaded village called A-na-ho 阿那和.

Lao-chün Shan 老君山 [7] is 250 li south-west of Li-chiang and rises high into the clouds; its height is 14,100 feet. It is north-west of the town of Chien-ch'uan, and is reckoned as the father of all the mountains of Yün-nan. A powerful spring issues from it. It is believed that Lao-tzu 老子 once prepared the magic drug of immortality on this mountain — hence the name.

Wang-chiang Shan 望江山 is 80 li south-west of Li-chiang. The Shih-ku 石鼓 Ch'ung-chiang Ho 衝江河 [8] flows between Lao-chün Shan and Wang-chiang Shan, the latter being south of Shih-ku.

[6] There is also a mountain, or rather spur, west of the village of Dü-gkv (at the head of the Li-chiang plain), which is called 'A-na-gkv.

[7] This mountain is also called Lo-chün Shan 羅均山 and La-chün Shan 剌均山. The *Yün-nan T'ung-chih*, ch. 22, fol. 5b, quotes these as synonyms for Lao-chün Shan. It also states that Lo-chün Shan 羅均山 is 20 li north-west of the old Lan chou district. Its ancient name is La-kou Shan 剌鉤山. The second character is apparently a misprint and should be *chün* 鈞. Five deep ponds are on its summit, and the natives pasture their yak on the mountain, hence it is also called Mu-niu Shan 牧牛山. It lies 250 li south-west of Li-chiang. On Lao-chün Shan is a *ling-ch'üan* 靈泉 (mysterious spring); as the water flows down the mountain it is called Lao-chün Ho 老君河, another name for it being Shih-lai Chiang 石來江. From the eastern slopes issues the source of the Chien Hu 劍湖 (Chien-ch'uan Lake) — this being merely a tributary of the Yang-pi Chiang. The *Yün-nan T'ung-chih* states that both waters flow into the Chien-ch'uan Lake. This is, of course, not so for they flow into the Yang-pi, and the Chien-ch'uan Lake has an outlet into the Yang-pi south of Chien-ch'uan.

[8] It is also written Ch'ung Chiang 冲江. The stretch from where it flows west to east is called La-pa Ho 拉巴河 (La-ba gyi in Na-khi), as one branch of it has its source in the La-ba Ngyu (La-ba-gko Mountains), called in Chinese La-pa Shan 拉巴山, west of Shih-ku. In Na-khi the mountain is called La-ba Ngyu after the village of La-ba, the Chinese Shih-ku.

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may also be possible that the Chinese Ch'iang 羌, a formerly large tribe of which the Na-khi are a branch, are identical with the Jang of the Tibetans. That Sa-tham is looked upon as a warrior spirit by the Na-khi can be gained from the texts found engraved on stones in his temple at the foot of the Li-chiang snow range, of which translations are here given.

I do not agree with Madam Alexandra David Neel[20] that Sa-tham once ruled over the place which to-day bears his name, but that, as already remarked, the story of Sa-tham was brought by the Na-khi to Li-chiang and his name given to the town afterwards. The legend relates that his *spirit* descended from the land of Gya-aw-dü (the Gya-de of the Tibetans). That is as much as to say that the Na-khi brought the name of Sa-ddo, of their legends, with them to their new home.

North of the village of Dü-gkv (Yü-lung-ts'un 玉龍村) there is situated at the foot of the snow range a temple dedicated to the god or spirit of the range, Sa-ddo (PLATE 61). The temple, which was constructed during the T'ang dynasty (618–913), actually by the Nan-chao King I-mou-hsün between 784 and 785, is known as the Pei-yo Miao 北嶽廟 (Temple of the North sacred Mountain). Tradition relates that there were three brothers, who came originally from the region of Gyi-aw-dü, the Chinese Chia-k'uan-ti 加寬地.[21] The spirit of Sa-ddo, the youngest, called Sa-tham by the Tibetans who know Li-chiang only by that name, was said to have lived on the western slopes of the range, among the cliffs and crags of Gko-zo-lo. His eldest brother, Aw-wùa-wùa (A-wu-wùa) dwelled in a cave also on the western slope, now known as T'ai-tzu tung 太子洞. His second brother was called La-gkyi-la-khü and dwelled on a black mountain called Na-ngyu-wùa in La-shih-pa 剌是壩, to the west of Li-chiang (*see* Chapter VI, 7, on T'ai-tzu tung). Of the history or legends of his two brothers nothing is apparently known, for I could find no mention of them in Chinese records, and what has been related of them above I have received from old Na-khi peasants by word of mouth.

The Na-khi Sa-ddo is a national hero on whom emperors have conferred titles.

The Pei-yo Temple manuscript. — In the Pei-yo Temple is preserved a manuscript which tells of the legends of Sa-ddo, which I translate here in full. The legends are followed by numerous prayers to the spirit of Sa-ddo and laudatory expressions. He is called the creator of the universe, the defender of peace, protector against calamities such as fires, floods, plagues and wars. He is eulogized by saying that his power is as high as Heaven, his light shines like lightning, his mouth spits fire, and his appearance is as white as snow. His

[20] *The Superhuman Life of Gesar of Ling* (1933), p. 230, footnote 1. The places she mentions are actually in Yün-nan and not situated north of the present Chinese province of Yün-nan.

[21] This is the Tibetan rGya-sde རྒྱ་སྡེ. It comprises the central part of Eastern Tibet. The limits of this country are given as a broad band of 60 miles from north to south, stretching eastward from East Nagchhukha, in longitude 92° 40′, to the western confines of the principality of Chha-mdo (Chhab-mdo), *circa* longitude 96° 25′ E. By far the major portion of the people within the region profess the Bön creed. The Gya-de tribes are also called Khyung-po-pa, mainly because one of their deities is the Khyung (Garuḍa). In the Na-khi religion the Garuḍa plays an important role, he is called by them T'khyu, or Dtu-p'ĕr Khyu-t'khyu, that is, "the Khyu-t'khyu as white as a conch."

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Among the Yung-ning Lü-khi, a very ancient form of Bön Shamanism, called by them *Nda-pa*, is still practiced. The priests wear similar head-dresses to those worn by the Dto-mba of Li-chiang, but, unlike the latter, they have no literature and all their prayers, etc., are chanted from memory. (PLATE 222).

The ancient religion of the Li-chiang Na-khi, and that of the Lü-khi or Hli-khin Nda pa of Yung-ning, will be treated in separate publications. We are here only concerned with Karma-pa lamaism, a late introduction into Li-chiang. Excepting the Na-khi who have become lamas, and live in the few lamaseries in the district, there are few if any followers among the lay population. It may be said that in Li-chiang they are in a decadent state and the number of lamas is constantly decreasing. In the Wei-hsi district are both sects, the Red Karma-pa, and the Yellow Gelug-pa (dge-lugs-pa); the former preponderates. In the Te-ch'in 德欽 (A-tun-tzu 阿墩子) and Pen-tzu-lan 奔子蘭 lamaseries, the lamas who are adherents of the Yellow sect are nearly all Tibetans. It is in the Red or Karma-pa lamaseries of the Wei-hsi and Li-chiang districts that Na-khi lamas predominate.

In the Li-chiang district proper there are five Karma-pa lamaseries. In order of importance they are:

1. *Chich-t'o-lin* 解脫林 (Monastery of Emancipation). — This lamasery is called in Tibetan, 'Og-min-rnam gling[14] (pronounced O-min-nam-ling). During the reign of the Ming Emperor Hsi Tsung 熹宗 (1621–1627) the name of Fu-kuo Ssu 福國寺 was bestowed on it by Emperor Hsi Tsung himself. The actual date of its founding is not known as it was once destroyed by fire and all records were burnt with it. It was said to have been rebuilt in the 12th year of T'ung-chih (1873) and that 53 years had elapsed between the fire and the rebuilding of the monastery.

Chieh-t'o-lin was originally founded by the 9th incarnation of Dü-sum-khyen-pa (Dus-gsum mKhyen-pa) whose name was Chhos-dbyings rDo-rje.[15] Dü-sum-khyen-pa himself, the founder of the Karma-pa sect, was born in 1109, ordained in 1124, and died in 1192.

Before the founding of the lamasery, the land on which it was built was the execution ground during the rule of the Mu chiefs; later a small Chinese Buddhist temple was built on the former execution ground. The Na-khi name of the place was Bbue-na-k'o, written in Chinese Pei-na-k'o 背拿課. Other names are Nao-tu-lin 腦獨林 and Wu-mei-nao-tu-lin 吾妹腦獨林 — the latter is the Chinese transcription of the Tibetan name. The monastery is beautifully situated on Chih Shan 芝山, called in Na-khi, Khyu-t'o-llü Ngyu (PLATE 64).

In the Ming dynasty the Ssu-pao 四寶 lama came from the Ta-pao 大寶 [16]

[14] འོག་མིན་རྣམ་གླིང་ [15] མཆོས་དབྱིངས་རྡོ་རྗེ

[16] Shortly after Kublai Khan ascended the throne, he invited the very scholarly and wise nephew and successor of Saskya Pandita the famous hPags-pa-bLo-gros-rgyal-mtshan (born in 1234) to China. He wished to discuss with him the form of government of Tibet and also the conversion of the Mongols to the Lama Buddhist church. He thereupon appointed him as head of the entire clergy and bestowed on him the titles of King of the Law in the three realms, venerable Lama and Ta-pao fa-wang 大寶法王 = King of the great and precious law (Mahāratna-dharma-rāja). He is usually known in Chinese literature as

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795 778 of Wu-ssu-tsang 烏斯藏 (the name of Tibet during the Ming dynasty) to Chi-tsu Shan 雞足山 to worship. *En route* they passed through Li-chiang when the reigning Na-khi King extended a warm welcome to the Erh-pao 二寶 (Second precious one), who pointed out that Chih Shan was an excellent place on which to build a lamasery. Thereupon the Na-khi King presented the land to him. On his return journey he took with him six disciples to enter a school in Tibet. After their studies had been completed they returned to Li-chiang and established the Lama religion and built the lamasery. On a stone, set into the wall immediately beyond the main entrance to the principal temple, is engraved a detailed description of the mountain; every ridge, ravine and prominent rock is mentioned by name, but no definite date when the lamasery was built. The rock is dated T'ien-ch'i 天啓 *ting-mao* 丁卯 of the Ming dynasty, which corresponds to 1627. The temple was built by Mu Sheng-pai, whose official name was Mu Tseng. As he was born in 1587, took office in 1598 and died in 1646, the building of the temple must fall within the period 1598–1646 — in all probability in the early part of the seventeenth century. The *Yün-nan Hsü-t'ung-chih-kao* (Supplementary Topography of Yün-nan) does not give the date of its erection, but states that it was repaired in the eighth year of Kuang-hsü (1882) by the lamas. (*See Chih Shan*, page 184).

2. *Chih-yün Ssu* 指雲寺. — Called in Tibetan, Nges-don-phun-tshogs gling, pronounced Nge-dön-phün-tsho-ling,[17] (Lamasery of perfection and absolute knowledge of the truth). It must not be confused with the big lamasery called Phun-tshogs gling in Tsang Tibet, belonging to the Jonang-pa sect. It is situated on a mountain called Mo-tu Shan 秣度山, 20 li west of Li-chiang, in the district of La-shih 剌是, and was built in the fifth year of

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Pa-ssu-pa 八思巴. In the *Yüan Shih* (Mongol History) ch. 202, fol. 1b, he is called Ti-shih P'a-k'o-ssu-pa 帝師帕克斯巴 or Imperial Tutor P'a-k'o-ssu-pa. His biography is contained in the above-mentioned chapter. He received a jade seal from Kublai Khan who also appointed him Kuo-shih 國師 (Preceptor of the realm). He invented a new Mongol script of about 1,000 signs with 41 radicles. He died in the sixteenth year of the period Chi-yüan 至元 (1279).

While the first Ta-pao fa-wang was a Saskya Lama, the Ta-pao here in question was a Karma-pa Lama. It was in the year 1405 that the Ming Emperor Ch'eng Tsu (period Yung-lo) at a time when the reformer Tsong-kha-pa had already appeared, bestowed on a Karma-pa ecclesiastic the title of Ta-pao fa-wang and not on a Saskya Lama. The lama so honored on account of his sanctity was De-bzhin-gshegs-pa, the fifth head of the Karma-pa sect. He had been ordained in 1403 when in his twentieth year. The title was apparently inherited by the successive incarnations.

From the *Wei-hsi Wen-chien-lu* we learn that there are five heads of the Karma-pa sect known as the Wu-pao or the Five Treasures. They are reborn in Tibetan territory. All the lamaseries of Wei-hsi (*q.v.*) comprising about 800 lamas belong to the Ssu-pao lama of the Karma-pa sect, *i.e.* are subject to the fourth of the Five Treasures.

The Ta-pao fa-wang hPhags-pa of the Saskya sect was a contemporary of the second head of the Karmapa sect namely Karma-pa-zhi whom historians commonly call Bakshi or Karma Bakshi. Both resided at Kublai Khan's court for a time. Thus hPhags-pa and Bakshi are two different persons. Karma-pa-zhi was the first incarnation of the founder of the Karma-pa sect Dü-sum Khyen-pa who built the first Karma-pa lamasery in 1154 north of Lhasa which is still the most powerful of that sect. Karma-pa-zhi established in the hills west of Lhasa a monastery called Tsor-pu-ling.

[17] དེས་དོན་ཕུན་ཚོགས་གླིང་

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Yung-cheng (1727) under Magistrate Yüan Chan-ch'eng 元展成.[18] He personally contributed money and became the patron for the collection of funds for the building by the lama Li Hsiang 立相 and others.

Teacher Wan Hsien-yen 萬咸燕[19] states that at the foot of a mountain south-west of La-shih li there was in ancient days a water spring which later became obstructed. A western lama from Mo-ka-t'o 摩迦陀 (Magadha, in southern Behār, the cradle of Buddhism down to 400 A.D.) sat down cross-legged by the spring, on a pile of sharp, conical rocks. He took a stick and poked into the empty well, and the water gushed forth. His footprints are said to be still there. The lamasery of Chih-yün Ssu was then built at that spot. The *Yün-nan T'ung-chih* states that it was rebuilt by the lamas in the sixth year of Kuang-hsü (1880).

In the lamasery of Chih-yün Ssu there are two memorial stones, one dealing with the monastic rules of the lamasery, admonishing the lamas "to respect the old monks and to take care of them, not to drink liquor, to chant the classics morning and evening in the great chanting hall, and to behave well during the ceremonies. The crops of the fields belonging to the lamasery must not be given away to relatives of the lamas. The head of the lamasery must be obeyed and treated reverently. The aged and ill, the naked and hungry, must be cared for, healed, clothed and fed, while living; and when dead, they must be properly buried. The buildings of the lamasery must be well taken care of and repaired. The incense fires must be kept going, and the memory of the founder should be kept alive for ever."

This memorial stone is dated the 21st year of Ch'ien-lung (1756). It also relates that the first lamasery built was Chieh-t'o-lin, and that during the year *keng-hsü* 庚戌 of Yung-cheng (1730),[20] the teacher of the law of the Four Treasures of the western land (Tibet) went to worship at Chi-tsu Shan, and passed *en route* through Li-chiang. He pointed out that in La-shih li 剌是里 in the grotto of Lo-shui-tung 落水硐 where the footprints of the patron saint of Magadha (Mo-ka-t'o) are preserved, there should be built a Buddhist temple

[18] He was a native of Chih-li 直隸, of the city of Ching-hai 靜海 in T'ien-ching 天津. He was a *lin-sheng* 廩生, or former salaried graduate of the first degree or *hsiu-ts'ai* 秀才. In the fourth year of Yung-cheng (1726) he became Commissioner of revenue of Yün-nan province.

[19] He was a native of Shih-p'ing 石屏 and held the degree of *chin-ssu* 進士 (Metropolitan graduate). He was the fourth school teacher in Li-chiang, and assumed his post in the second year of Yung-cheng (1724). In the fourth year of Ch'ien-lung (1739), as he was deserving of special merit, he was promoted to become magistrate of Ching-yen 井研, Ssu-ch'uan.

[20] This date does not correspond with the one given both in the Li-chiang Records and in the Yün-nan Topography, where the fifth year of Yung-cheng (1727) is given as the date of the building of this lamasery. According to the memorial stones in Chih-yün Ssu, the Karma-pa lamas who passed through La-shih li on their way to Chi-tsu Shan in 1730 pointed out where the lamasery should be built; according to these latter records the lamasery was not built until several years afterwards by Li Hsiang. Which is the correct version is difficult to say, but I should trust the prefectural records rather than those of the monastery itself. As it is stated that the name Chih-yün Ssu was given by magistrate Yüan Chan-ch'eng, it must have been in the fifth year of Yung-cheng, as in the sixth year, that is, 1728, he was succeeded as magistrate by Feng Kuang-yü 馮光裕, according to the Li-chiang Records, Vol. 上, ch. 5, fol. 58a.

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for the protection of the country and the people. They recommended that silver to the value of over 700 ounces of gold should be collected for the purpose. The Buddhist priest Li Hsiang listened and obeyed and went to all parts of the country collecting funds. Several years afterwards the foundations were laid. Magistrate Yüan Chan-ch'eng then gave the temple the name of Chih-yün Ssu.

Another memorial stone in the lamasery refers to the fields belonging to the said temple. It also states that the King of the Law of the Four Treasures 四寶法王 gave 200 taels of silver to buy these fields. (They are mainly situated in the Yangtze valley between Shih-ku and Chü-tien.)

3. *Wen-feng Ssu* 文峯寺. — Also called Wen-feng yüan 院. Its Tibetan name is gSang-sngags-dgah-tshal gling [21] (Lamasery of Secret religious instruction and garden of happiness), pronounced Sang-nga-ga-tshe-ling. This lamasery is situated ten li south-west of Li-chiang at the foot of Wen-pi Shan 文筆山, called in Na-khi, Să-bpi zhĕr nv-lv. In ancient days a temple called Ling-shou Ssu 靈壽寺 stood on the site, but later fell into ruins. In the eleventh year of Yung-cheng (1733), the Tibetan lama Ka-li-pu 噶立布 built a hut in that place. In the fourth year of Ch'ien-lung (1739) the Ssu-pao la-ma 四寶喇嘛 of the Karma-pa sect came to Li-chiang to prostrate himself before magistrate Kuan Hsüeh-hsüan 管學宣,[22] and to ask him for funds and to allow the priest Ming Chü 明具 to solicit contributions from all over the country for the building of the lamasery.

The *Yün-nan T'ung-chih* states that the lamasery was rebuilt in the seventh year of Kuang-hsü (1881).

There is a cave on Wen-pi Shan called Ling tung 靈洞 (Spiritual cave). It is related that the Karma-pa lamas crossed the Chin-sha Chiang (Yangtze) three times in search of a beautiful place before they found the Ling tung, which they pronounced to be one of the 24 Ling tung of the Nan Chan-pu chou 南贍部洲 (Southern Jambudvīpa) or Southern Continent of the Universe situated south of Mount Meru — as the inhabited world is referred to by Buddhists.

4. *P'u-chi Ssu* 普济寺 (Lamasery of Universal aid). — Its Tibetan name is Thăr-pai-lam-hdzin gling [23] (Lamasery of the Keeper of the road to salvation), pronounced Thăr-pai-lam-dzin ling.

Needless to say it also belongs to the Karma-pa sect and is located 13 li west of Li-chiang near the village of P'u-ch'i-wa 普七瓦, called in Na-khi, P'u-ts'ü-wùa, and a short distance south-west of the larger village of Shu-ho, in Na-khi Shwua-wùa.

This, and the monastery of Chieh-t'o-lin, were destroyed by soldiers during the Mohammedan rebellion, with the exception of the large gate to the latter monastery.

[21] གསང་སྔགས་དགའ་ཚལ་གླིང་

[22] He was a native of An-fu 安福 in Chiang-hsi. He became *chin-ssu* (Metropolitan graduate) in the year 1718, and in the first year of Ch'ien-lung (1736) was appointed magistrate of Li-chiang.

[23] ཐར་པའི་ལམ་འཛིན་གླིང་

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The head lama of P'u-chi Ssu belonged to the Ho family 和氏 of P'u-chi village 普濟村. His name was Lo 羅. He was middle-aged when he became a lama. His nephew, also a lama, by name Tien 典, was greatly reverenced by the Ssu-pao lama of the Karma-pa sect. He was told that in his previous existence he was a Lo-han 羅漢 (Arhat), and that if it pleased him he should build the lamasery on the mountain, behind the village of P'u-chi. Many mendicant priests became his disciples. He died at the age of 80. After three years, the Ssu-pao lama said he would be reborn in the same family. Later lamas enquired and found the child. When he was six years old they brought him to P'u-chi Ssu. At the age of ten he was taken to Tibet to study the Tibetan classics while the priests looked carefully after him. When he had finished his studies he returned to P'u-chi Ssu and became its abbot.

Although no exact date of the building of P'u-chi Lamasery is recorded it must have been during the reign of Ch'ien-lung. Both the priest Lo and his nephew Tien studied at Fu-kuo Ssu in the beginning of Ch'ien-lung. Lo was asked by mendicant priests of the Ssu-pao lama to become head of the Fu-kuo Ssu, but this he refused and said he would build his own lamasery. This he built on the mountains of La-shi. This seems to contradict the records of Chih-yün Ssu, where it states that it was built by the priest Li Hsiang and others, unless he is included under "and others." In the P'u-chi Ssu records it states definitely that Lo 刺是山成大叢林卽今指雲寺 "completed on La-shih mountain the large Buddhist monastery which is now Chih-yün Ssu." It is possible that Li Hsiang was the first to collect funds, but that he was only enabled to lay the foundations, and that later in the Ch'ien-lung period it was completed by Lo.

P'u chi Ssu, as stated, must have been built after the eighth year of Ch'ien-lung, as it is the only lamasery not mentioned in the *Li-chiang fu chih lüeh*, which was published in the eighth year of Ch'ien-lung (1743).

5. *Yü-feng Ssu* 玉峯寺 (Jade peak Lamasery).—Its Tibetan name is bKra-shis-chhos-hphel gling,[24] pronounced Tra-shi-chhö-phe ling.

It is situated on the eastern slopes of the Li-chiang snow range to the west of the village of Yü-lung-ts'un 玉龍村 (Dü-gkv) and the temple of Sa-ddo (Sa-tham). It was built during the Ming dynasty, probably during the Wan-li period (1573–1619). No memorial stones are extant in the temple grounds and the lamasery shelters now only seven or eight priests. It has an incarnation, or Huo-fu, who is now in Tibet, but they have no money to bring him back. Most of the lamas were addicted to opium and they are nearly all on the last rung of the ladder.

Yü-feng Ssu is really beautifully situated on the slopes of the snow range, embedded in a forest of old *Pinus Armandi* trees (Yün-nan white pines). A lovely little pond, encircled by huge trees, is in front of the main entrance to the temple. The latter itself is in a most dilapidated condition. It is the home of rats, whose excrements lie inches deep in the building and on the seats, testifying that the lamas very rarely occupy them in praying as the rules require. In the upper story of the main temple, dangerous to visit on account of the decayed condition of the floor and ceiling, is a small library, the books

[24] བཀྲ་ཤིས་ཆོས་འཕེལ་གླིང་

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wrapped in dusty silks, a picture of neglect. It is, in fact, the most forlorn and forsaken lamasery I know of.

An-lo Chi-hsiang lin 安樂吉祥林. — This lamasery, which is unknown to me, is called in Tibetan bKra-shis-spro-bde gling[25] pronounced Tra-shi-tro-de ling (Monastery spreading happiness and bliss). As the Chinese name indicates, it is supposedly located near the villages of An-lo and Chi-hsiang in the li of La-shih 刺是.

The smaller temples. — In addition to these five larger lamaseries, there are several smaller temples under the Karma-pa sect which are of interest. The most important ones are here briefly discussed. The various Chinese temples found in the Li-chiang district are omitted.

To the east of the market town of Boa-shi (Pai-sha-kai), there are two Lama temples, one on the eastern outskirts of Pai-sha-kai proper, and one some distance north-east of it. The nearer one is called Pai-sha Ta-pao-chi Kung 白沙大寶積宮 (Temple of the collection of the great treasure of Pai-sha). The Ta-pao-chi has undoubtedly reference to the collection of the 49 sutras known as Mahāratnakūṭa, arranged by Bodhiruci, a Śramaṇa (ascetic) who came to China and Lo-yang in particular in A.D. 508. It is known to the Na-khi as Boa-shi Dta mä-lo, and is also called Hu-fa T'ang 護法堂 (Hall of Dharmapāla) and Hu-fa ch'ieh-lan 伽藍 (Hu-fa monastery), the monastery or temple of the Defender of the faith.[26] Beautiful murals decorate the walls of the temple, they were executed during the Ming dynasty by the same artist who painted the murals of Hsüeh-sung An now destroyed, *see* pp. 156, n. 8; 219.

According to the *Yün-nan T'ung-chih*, the temple was built during the Ming dynasty. A tablet states that the Na-khi chief Mu Wang 木旺 built it. Mu Wang was born in 1551, became hereditary ruler of Li-chiang in 1580 and died in 1596. It must have been built between 1580 and 1596, as the tablet bears his title as magistrate 知府.

In the temple, now decayed and dilapidated, but still inhabited by two Karma-pa lamas who hail from the lamasery of Chieh-t'o-lin, is a shrine containing a figure of Mahākāla (mGon-po nag-po མགོན་པོ་ནག་པོ, or the Black Lord), one of the defenders of the faith. His sanctuary is closed the entire year, except on the 20th day of the first moon when the box-like shrine is opened, and a live chicken is thrown in, which is said to die instantly. All the peasants from the Li-chiang plain as well as some from the Yangtze valley at A-hsi 阿喜 come to worship on that day.

Further to the north-east of Pai-sha are two temples close together, one called the Chin-kang Tien 金剛殿 (Hall of the Diamond sutra) and the other the Ta-ting Ko 大定閣 (Hall of Great abstract meditation). Both were rebuilt by the famous Na-khi chief Mu Tseng during the Ming dynasty. Mu Tseng ruled between 1598 and 1646, and the rebuilding of these two temples

[25] བཀྲ་ཤིས་སྤྲོ་བདེ་གླིང

[26] The Dharmapāla are demon-generals who execute the will of the tutelaries, or demon-kings. They are hideous and fierce-looking and each commands a horde of demons. In this case the Lord-demon Mahākāla is meant.

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falls within that period. The temples, according to memorial stones found in them, existed in ancient times, that is, before 1587, which is the year of Mu Tsung's birth. The record states that they were rebuilt by Mu Tseng but not finished at that time. They were later finished by Mu Pen-li 木本立 and 32 others.

4. ANCIENT NA-KHI ALTARS

At Pai-sha-kai there is said to be an altar or 埧 [*muan-bpö d'a*[27] in Na-khi], called Hsien-t'ao t'an 萇陶埧, built during the T'ang dynasty. The name of the altar is derived from a Na-khi chief called Hsien-t'ao A-ku 萇陶阿古; he lived during the time of Yeh-yeh, who is considered the first ancestor of the Mu chiefs. It was Hsien-t'ao A-ku, chief of the natives of the village of Boa-shi (Pai-sha), who recognized in Yeh-yeh signs of nobility. This happened during the reign of the Emperor Hui Tsung 徽宗 (1101–1125). Although the *t'an* (altar) bears the name of Hsien-t'ao A-ku it could hardly have been built by him, for the records state that it was built in the T'ang dynasty and Hsien-t'ao A-ku lived in the Sung dynasty.[28]

Another altar at Pai-sha-kai is the Yüeh-chün t'an 月均埧, which was built during the reign of T'ang Chao Tsung 昭宗 (901–904). The name of the altar most likely refers to one of five village chiefs whose name was Wa-chün 瓦均, and *Yüeh* 月 is perhaps a misprint for *wa* 瓦. He lived during the Sung dynasty, at the same time as Hsien-t'ao A-ku. In the first moon the native officials used to lead their clansmen to this altar (in all probability also a *muan-bpö d'a*) to worship the spirits of the mountains, rivers, earth and grain (PLATE 65).

Behind the village of Shu-ho 東河, at the foot of the cliff, and overlooking a pond is the small altar called Tzu-che t'an 子宅埧 15 li west of Li-chiang, built in the 46th year of Ming Wan-li (1618). In the third and seventh moon of each year the peasants of Shu-ho li 東河里 repair to that temple to worship the spirits of the Shih Pao 十保神 (Ten Protectors).

Outside of the former east gate of Li-chiang there is an altar called Hsien-nung t'an 先農埧. It was built in the fifth year of Yung-cheng (1727) by the Chinese magistrate Yüan Chan-ch'eng 元展成. Another is called She-chi t'an 社稷埧 (Altar of the spirits of the land and grain) and was built in the fifth year of Ch'ien-lung (1740). These are Chinese altars and not Na-khi *muan-bpö d'a*.

[27] A *muan-bpö d'a* is a place where the Na-khi propitiate Heaven in the first moon of every year.

[28] It is, of course, possible that Hsien-t'ao was the clan name. Every Na-khi clan has its own *muan-bpö d'a* wherein they propitiate Heaven in the first moon, and so it is very likely that it was built by the ancestors of Hsien-t'ao A-ku during the T'ang dynasty.

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On the top of this hill, in its crater-like depression, the Na-khi of the village of Nv-lv-k'ö in ancient days used to cremate their dead and bury their ashes. The first burial *à la chinoise* took place from the village of Shu-ho 束河 (in Li-chiang pronounced Ssu-ho) in 1723, when the mother of one Ho Tsung-shun 和宗順, headman of Shu-ho, was placed in a coffin and interred. To-day cremations still take place but only of women who have died in child-birth, or within 100 days after. They are no longer cremated on the top of the hill, however, but in the little ravine at its foot.

North of the hill is the little artificial pond called Yü-hu Ḳhü (*see* p. 216) constructed by one of the early Na-khi kings, and in it is a small islet with a solitary tree. It was here that a Na-khi king exposed his sister in a cage, as related in the history of Nga-ba (*see* p. 221).

A neat village temple (now dismantled and changed into a forestry station) surrounded by a grove of *Picea likiangensis* trees is west of the pond. These spruces are the remnant of once extensive forests which here covered the plain. The temple contains an image of Buddha in Tibetan style, in the Bhūmisparśa mudrā = Earth-touching or Witness attitude. A marble slab in its court, now broken and merely giving certain rules of conduct, bears the date Ming Wan-li 36th year (1608); it may however have been built earlier. The temple is known as Nv-lv kwuà-d'a to the Na-khi, and as Hsüeh-sung An 雪松庵 to the Chinese. It was one of the 12 *d'a* (*see*: note 155, p. 148) of the Na-khi chiefs, in which a certain specified part of each year was spent. The great chief Mu Sheng-pai kept here a herd of deer (*Cervus albirostris*) in captivity at Nv-lv kwuà-d'a; a place a little below the temple is still known as Ch'wua-k'o-lo (Garden of the stags), the pond Yü-hu Ḳhü serving them as drinking pool.

The inner walls of the little temple were once covered with beautiful frescoes, of which only a small portion remains (now totally destroyed). In the third year of the Republic, when anti-religious feelings ran riot, the ancient statue of Buddha was carried up the snow range and hidden in a cave to save it from destruction. It again sits peacefully on its throne erected centuries ago, while the old quinces still bloom in the little court as of yore.[6]

Beyond the village of Nv-lv-k'ö the region is wild in the extreme, lonely forests alternating with stretches of meadows, rocky wastes, pine-covered spurs, and deep ravines. Every hill, spur and cliff has its Na-khi name, some of which figure in their ancient manuscripts.

To the north of Yü-hu Ḳhü is a grassy knoll with graves, at its foot a marshy meadow drains into the pond. This hill is called Wua-nà mbu-dtò — *Wua-nà* being the name of an ancient Na-khi, and *mbu-dtò* meaning hill. From the hill a trail leads down to the stream called Ssaw-ssu gyi, also Ssaw-ssu gyi-na gyi, crossed by a small stone bridge. Beyond the little bridge the trail loses itself over a stony waste called Na-dò-k'o, also Lv-na-k'o (Place with the black rocks) which merges into a lovely pine forest known as T'o-dshwua-mbu. The trail, again distinct, leads on to a stream called Bpö-lü k'a, also Gyi-p'ĕr gyi; its source gushes forth from beneath a layer of rocks on the eastern slopes of the snow range at a spot called Gyi-mbu-gkv. Crossing it, we reach open country,

[6] The statue of Buddha had been removed when the temple was taken over by the forestry department and placed elsewhere in the village. Thus one of the old landmarks has ceased to exist.

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PLATE 135.—THE MYSTERIOUS SACRED SPRING AT BHÊR-P'ÊR-DTÊR

北地聖泉

The spring is situated at an elevation of 8,650 feet in the center of a hill. The Bhêr-p'êr-dtêr sinter terraces owe their origin to this carbonate of lime-bearing spring. The white wooden rods surrounding the spring are *k'o-bya* on which are painted various *Lhü-mos* or Nâga, serpent spirits, whom the *dto-mba* propitiate.

[p.220-0]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

*133 race becomes higher in one place, causing the water to desert its old terrace and to flow over the hill in another direction, to build anew. The whole hill is therefore covered with ancient basins and terraces, some much broken and covered with vegetation and of a dark grey, resembling the hide of an elephant. Some of the circular basins are fully 20 feet broad, yet are only a foot or less deep, growing ever taller like stalagmites, which they really are, with the only difference that instead of shedding all the water, they retain a quantity in a shallow, broad basin. (PLATES 136, 137, 138.)

One part of the terrace is especially high, forming a large, bulging promontory resembling the fat-bellied god of the Chinese, Mi-le-fo 彌勒佛, whose name it bears (PLATE 139). Below the bulge is a natural slit in the limestone which communicates with the interior. Here barren women come to pray for children, burning incense before the opening.

In the shallow sinter basins, as well as in the furrows and corrugations of the terraces over which the water flows, there are to be found millions of pisolites or oölites, resembling the roe of fish. These are formed around minute algæ which are the nuclei of the pisolites. They are not exactly round, but somewhat oblong and flattened and never thicker than the depth of the water which flows over them. They differ notably from pisolites known from similar sinter basins and terraces, as those of Madagascar and the Yellowstone of America. Instead of being composed of concentric rings, they are dichotomously branched. They are constantly rolled back and forth by the flowing water; the basins are full of them, though they never grow larger than a pea.[12]

● 118 The natives and their sorcerers look upon this terrace as sacred and as being the property of the Llü-mun, the equivalent of the Chinese dragon kings and the Tibetan Lu (serpent spirits; written kLu). *K'o-byu* offerings adorn the spring (PLATE 135), as also paper streamers, saplings, etc. Under the trees is a stone altar on which the Dto-mba (priests) burn pine branches and incense, while they chant incantations to propitiate the Llü-mun. They have a special ceremony called *Ssu-gv*, during which many books are chanted and many objects offered to propitiate the serpent spirits. The books of this ceremony, as well as those belonging to numerous other ceremonies performed by the Na-khi, I have translated and these will form two separate volumes.

*133 3/2 [164] The spring and terraces have no connection with the deep ravine and valley which encircle this hill; the water is forced up to the surface from hundreds of feet below. It forms the water-supply of most of the villages of Bbĕr-ddĕr. Goitre is very prevalent, but the inhabitants should never suffer from indigestion. The water is conveyed to the villages first in a ditch and then in wooden flumes which, after having been in use for a certain time, have a most curious appearance. The ditches are encrusted with lime and the flumes have become so filled with it that the boards merely serve as support for the limestone which has been built up above the edge and bulges over the boards. The water thus flows in a limestone trough several inches above the original flume. At Gu-dù the water empties from the flume to the ground. Here the mouths of the hollowed out logs which serve as troughs look as if they were covered with icicles. The main stream of water has formed a stalactite, while from the ground

[12] DR. HOFFET, of the Geological Service of Indo-China, kindly analysed these pisolites for me.

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a stalagmite has risen, the two meeting and acting as a bridge for the water.

Back of the village of Gu-dù is a large enclosure surrounded by beautiful oaks; this is the great *muan-bpö d'a* (place of worship) where the people of Bbĕr-ddĕr propitiate Heaven.

The hamlets are dirty, as are the inhabitants. The foundations of the houses are built of rock with a superstructure of logs and mud bricks. Others, again, are made entirely of logs, like Swiss chalets. They are low and their roofs of boards are weighted down with rocks (PLATE 132). The women are very shy and flee like deer at one's approach. They wear a much-pleated skirt of hemp cloth, similar to the women of Mba-yi-wùa and those of the Miao tribe.

The sacred grotto Shi-lo ne-k'o. — Bbĕr-ddĕr is a famous place of pilgrimage, for it is the wish of every Dto-mba, or Na-khi sorcerer (perhaps better called priest), to visit Bbĕr-ddĕr once in his life and make a pilgrimage to Shi-lo ne-k'o, a cave in the mountains hemming in Bbĕr-ddĕr to the east. This cave is also, but less commonly, spoken of as Shi-lo 'a-k'o. There Dto-mba Shi-lo, founder of the Na-khi religion (Shamanism), was said to have lived, and from there he taught the people and spread his creed. Dto-mba Shi-lo is none other than sTon-pa gShen-rabs (pronounced Tön-pa Shen-rab), founder of the ancient pre-Buddhistic Bön religion of Tibet, often also spoken of as Tön-pa Shen-rab-mi-bo སྟོན་པ་གཤེན་རབ་མི་བོ , the word Tön-pa (Na-khi, Dto-mba) meaning teacher. The Na-khi have no *r* nor do they pronounce clearly a final consonant unless it be a nasal one. They therefore call him Shi-lo or Shü-lo instead of Shen-rab.[13]

Tön-pa Shenrab himself is, however, not meant, but, as the Dto-mbas say, one of his later incarnations who dwelled in that cave. No date is given and it is impossible to find out when he lived there. It is, however, a place of pilgrimage for the Dto-mbas, but now very difficult of access on account of the absence of a ferry over the Yangtze.

Bbĕr-ddĕr is in itself not a sacred place, but it is a place of pilgrimage because of its sacred spring, Bbĕr-p'ĕr-dtĕr, and the sacred cave. Handel-Mazzetti denies that Bbĕr-ddĕr is a sacred place of the Mo-so and relies also on the negative statement of the Dutch missionary Kok, who at the time of his visit was resident of the Pentecostal Mission at Li-chiang.

To reach the cave it is necessary to cross the stream Bbĕr-p'ĕr gyi and climb the high slopes of old limestone, forested with pine and oaks. At 9,600 feet elevation the cave is reached. It is, however, more of a grotto than a cave. To enter it one has to climb into a chimney-like hole, and it is there that the first Dto-mba was said to have dwelled. There are two such chimney-like chutes separated by a fluted limestone wall, in front of which is an incense burner and a pot for holding water, (probably to perform *Ch'ou-ch'ĕr* purification with water). To the left, below the main entrance, is a stone altar for burning oak and pine branches as offerings (PLATE 140). The Dto-mbas believe that a rock pried loose from the actual wall of the cave and taken home, will make

[13] *See* J. F. ROCK, The Birth and Origin of Dto-mba Shi-lo in *Artibus Asiæ* Vol. VII, 1938, pp. 5–85, and *BEFE-O*, T. XXXVII; 1937, 1, pp. 1–39.

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all demons and evil spirits flee. The possession of such rocks, the Dto-mbas say, will also enable them to better drive out demons when performing their shamanistic rituals.

6. RETURN JOURNEY TO LI-CHIANG BY TA-KU

As the mountain passes were still under snow and as I did not care to repeat the arduous journey through the Yangtze gorge, we decided to leave Bbĕr-ddĕr via Ha-ba for Ta-ku (Nda-gv), crossing the Yangtze on inflated goatskins (PLATES 141, 142).

Descending again into the Ha-ba lo basin over the pass Wa-'a mbu, elevation 9,250 feet, we take the trail which leads in the center of the valley over a spur between two streams and fields. This trail is a miserable one, as are all those that pass by villages and through fields, for the peasants collect the rocks in their fields and dump them into the middle of the paths. We pass through the hamlet of Wua-pa-dtu, elevation 8,150 feet, and continue zigzag through nearly the entire inhabited length of Ha-ba, excepting the lowest part in the narrow ravine which debouches into the Yangtze. It is the poorest part, arid and composed of limestone, the stream in a deep gorge below; it has been occupied, however, similarly to unwanted places in the Yangtze gorge, by Ssu-ch'uanese squatters.

The trail crosses the stream which flows along the southern valley wall, much the smaller stream of the two, and then leads up the hill-side along the slopes of the southern valley wall of Ha-ba lo, at an elevation of 7,700 feet. The trail then enters more pleasing country, away from habitations, into lovely pine forest. Looking back a marvellous view is to be had of Ha-ba ndshĕr nv-lv, the snow peak. Continuing near the top of the spur we come to a grassy bluff and then turn south to the little hamlet called Lä-t'o-dshi, elevation 7,800 feet. Here the Na-khi have adopted Chinese customs and we meet again with graves. From this village we follow the Yangtze up-stream, we going south, the river flowing north, in a deep, barren gorge which on its eastern side is precipitous and composed of grey limestone, culminating into the peaks of Dzu-ku nv-lv. On a terrace overlooking the Yangtze is the hamlet of Lo-ndo.

The pine forest gives way to scrub vegetation and an arid rocky waste without a tree, and the temperature over 100° F. After skirting a ravine with a dry, rocky stream-bed, we turn sharply to the hamlet of Za-ba (H-M., Sabe), elevation 7,100 feet.

To view the exit of the Yangtze gorge, I continued a short distance along a pine-covered spur to a small bluff directly facing its outlet. From the bluff called Ghügh-shi-gku, elevation 7,000 feet a grand vista opens out into the gorge and up the broad slope of the third highest peak of the Li-chiang Snow range, Gyi-nà nv-lv, commonly called Gyi-nà lo-gkv; its summit is a broad, oblong declivity, covered in the upper third with a vast sheet of ice.

From near Ghügh-shi-gku the trail leads over a bare, rocky flat with sandy fields, where the Na-khi of Za-ba grow pumpkins in the summertime. Here is also situated the hamlet of Yu-k'o, elevation 6,200 feet. We cross over the barren, sandy fields to the edge of the Yangtze valley at an elevation of 6,050 feet.

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From here it ascends and leads over a narrow pass high above the river. The cliffs are densely wooded and very steep; at the pass itself stone barricades had been erected with loopholes, to prevent Tibetan brigands from paying their annual visits to this part and to within sight of Li-chiang itself, for the purpose of looting and burning. A little beyond the pass on the plain is the Chinese village of Pai-feng-ch'iang 白粉墻 (H-M., Befeng djiang), in the Li-chiang records written 白粉牆. The distance to this village from Shang-ko-tzu is 45 li. About 15 li beyond is the village of Wu-hou-p'o 武侯坡.

Thirty li from Pai-feng-ch'iang we reach the hamlet of La-dsu-lo (H-M., Ladsulö). The trail passes through groves of *Quercus variabilis*, over rocky slopes, and along steep mountain-sides, over landslides and boulders — the path being positively dangerous.

La-dsu-lo is situated at the mouth of a long valley which extends deeply into the western watershed. A good-sized stream flows here into the Yangtze, crossed by a stone-arch bridge. Beyond La-dsu-lo are fine broad rice-fields through which the trail winds, the valley floor being quite broad but narrowing beyond, the trail following close to the river bank and somewhat above it. Here in the Yangtze is a long, sandy grass-covered island where natives are busy washing gold in the most primitive way.

Passing through scrub oaks and by sandstone boulders, we reach an old temple, whence one can see Chü-tien across the broad expanse of the river valley, while, beyond, a blue ridge practically closes the valley, save for an outlet for the river from the north.

5. CHÜ-TIEN 巨甸

The trail now follows the mountain, leaving the Yangtze and entering the valley of its tributary, the Chü-tien Ho (Hsin-i Ho 新移河), which has its source in the Li-ti-p'ing 栗地坪 hills. A stone bridge crosses it and one trail leads north from here to Chü-tien, while another to the left leads to Lu-tien 魯甸 and Wei-hsi 維西.

Chü-tien, called Kün-dü (Kun-sdud)[25] in Tibetan, and Gkv-dü in Na-khi, situated at an elevation of 6,450 feet, is a dusty, miserable place; the upper or northern half of the town had been burned by Tibetan brigands.

Like their ancestors whose depredations are recorded in the Mu Chronicle, the Tibetans still invade this territory, burn, rob, and loot to their hearts' content, for there are no more native Shih-men guards to keep them back, as in the days of old. These hordes can only be held in check by troops which are occasionally rushed up from Ta-li with machine-guns, usually much too late and after the Tibetans have done their depredations and have retreated into their mountain fastnesses, where the Chinese soldiers are unable to pursue them.

To Chü-tien belongs a lamasery named Hsing-hua Ssu 興化寺, called in Tibetan, Theg-chhen-dar-rgyas gling pronounced The-chhen dar-gye-ling.[26] It is situated north-west of the Chü-tien plain, 10 li from the town.

At Chü-tien (Major Davies, Ch'i-tien; H-M., Tjü-tien) the river is very

[25] ཀུན་སྡུད།

[26] རྒྱས་རྒྱས་གླིང་།

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*489 crosses it, over which the trail leads to Chü-tien. Instead of going over the
*133 bridge, we follow the south side of the stream to the hamlet of Hsin-i (Bi-me-
*137 t'ang in Na-khi). The southern side of the lower part of this valley is crystalline limestone, while the rocks near Bä-da are mica schist. The people are a mixture of Na-khi and Chinese, but not Tibetan as Kingdom Ward tells us.
[778] One li beyond Hsin-i we come to the village of Gu-du-wùa; here we meet with lamaistic structures, such as *mani* rock piles, on the smooth surfaces of which is chiseled the familiar Tibetan prayer, the magic formula of Chenrezig, *Om mani padme hum*. A few li more bring us to the hamlet of La-p'iu-gku (H-M., Lapikou; the Chinese, La-p'ieh-ku 拉撇古) which boasts of a large Chinese temple dedicated to the Kuan-sheng Ti 關聖帝.
[241] The trăil continues up the cultivated valley where in the order of their importance, maize, rice, beans, and buckwheat are grown, also sorghum. Here, beyond La-p'iu-gku, we cross the stream over a narrow board bridge and follow its northern bank. The trees along the bank are mostly willows,

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gether they flow south-east past Chü-tien hsün 巨甸汛 (Chü-tien military post) into the Yangtze. On the northern bank of the Chü-tien Ho, between the two bridges which span that tributary of the Yangtze, is situated a small hamlet called Pai-t'a 白塔 (White stupa, or White pagoda).

Two li south of Chü-tien on the slopes, above the Yangtze, there stands a pagoda known to the people as Man-tzu t'a 滿字塔 (Pagoda with Manchu letters). The pagoda is actually below a Kuan-yin Temple (Kuan-yin Ssu 觀音寺) near the village of A-wùa (A-wats'un 阿瓦村), in the li of Chü-tien. It is about 15 feet or more high and is quadrangular. Tradition relates that it was built by Hu-pi-lieh (Kublai Khan) at the time of his Burmese campaign. His army travelled by this road (Chü-tien) while en route to attack Mien-tien 緬甸 (Burma). On their arrival at Chü-tien they were footsore and weary and they camped there. As they were people from the north it is believed that they knew Manchu characters (probably Mongolian script) and thus the building of this pagoda is attributed to Kublai Khan. As the rock selected for the building of the *t'a* was of a poor quality, the characters soon became illegible. It was later repaired and reconstructed and a Huo-fu 活佛 (Living Buddha) was requested to write the text, previously chiseled into the rock, on the plastered walls of the repaired pagoda.

The text written in Tibetan is still legible. It reads as follows:

"Om Ma Ni Pad Me Hüm Hri!

May the pagoda with basis and globe grant long life, health, happiness and perfection for a period of hundred years (perpetually) to traversing military forces, travelers, etc., while crossing the river which has the appearance of milk.

Erected in the fire — female-sheep year, in the beginning of the year, in the third moon, on the 14th day, on a full moon, on a Thursday.

Chiseled into the rock by the inscription sculptor Nyi-ma, motivated by me A-zho La-tsa-yar.

May long life, health, happiness and perfection be granted."

This last sentence is repeated. The pagoda was to guarantee success to those who were to undertake the crossing of the river at this place. As it is said that the pagoda was erected by Mongols while engaged in an expedition against Burma, the date given above can only be April 26, 1307, or the eleventh year of the period Ta-te 大德 of the Mongol Emperor Ch'eng Tsung 成宗 (Timur or Olcheitu). It could not have been the year 1247, the previous fire-sheep year, for the Mongols did not make their appearance in Yün-nan until the year 1253.

Olcheitu succeeded Kublai Khan on the throne of China. The foundations of houses which once upon a time stood around the pagoda are still visible. Every year people worshipped here.

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 159. — NA-KHI LAMAS OF THE YELLOW SECT

麗江納西黃教喇嘛

Unlike the Li-chiang Na-khi lamas who belong to the Karma-pa sect, the lamas of K'ang-p'u, Shou-kuo Ssu, belong to the reformed Yellow Sect.

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361 *Wei-hsi.*—This town, called Nyi-na in Na-khi (Chinese, Ni-na 你那), and Ba-lung (hBah-lung) [16] in Tibetán, is situated on the upper slopes of the west bank of the Yung-ch'un Ho in a depression or hollow between two narrow low ridges (PLATE 158). The inhabitants are mostly Chinese. Na-khi live in the outskirts and neighbouring villages, and Li-su on the hill-tops. The town consists of about 400 houses, is a forlorn and not over clean place, and is situated at a height of 8,000 feet. It is surrounded by a low earth wall, of which the north gate, the most dilapidated one, is built of wood. The west gate resembles more a hole kicked out of the wall.

In ancient days Wei-hsi had no wall. In the sixth year of Yung-cheng (1728), a Fu (Ho-ching city) T'ung-p'an was transferred to reside there [other records say in the fifth year of Yung-cheng (1727)]. In the eighth year (1730) the viceroy O Erh-t'ai 鄂爾泰 ordered the T'ung-p'an Ch'en Ch'üan 陳權 to build a tamped earth wall, over two and seven-tenths li in circumference, with four gates. In the 26th year of Tao-kuang (1846) the Wei-hsi Assistant Colonel Wang T'ao 王濤 invited the gentry to contribute funds to erect nine watch-towers. In the second year of T'ung-chih (1863), the city fell into the hands of the Mohammedan rebels and the towers were burnt and much of the wall collapsed.

[797] A Catholic mission has been established here, the church being south of the west gate, and the Protestant Pentecostal mission is not far away. The 798 Ssu-ch'uan guild 四川會 has a nice temple and a clean rest-house at the northern end of the town overlooking the Yung-ch'un Ho. Pao-hua Shan 寶華山 is a mountain to the west of the town and on the top of it is a temple called the Wei-an Ko 維安閣.

Ten li south of Wei-hsi is the lamasery of Lan-ching Ssu 蘭經寺. It was built in the 10th year of Yung-cheng (1731). Its Tibetan name is bKra-shis-rab-brtan gling pronounced Tra-shi rab-ten ling.[17]

*489 Twenty li west of Wei-hsi is a high mountain separating the Yung-ch'un
*133 Ho from the Mekong.[18] The mountain is called the T'ai-i Shan 太乙山
*137 (Mountain of the primordial cause). It is also known as T'ien-i Shan 天乙山 and extends to the Li-chiang border at Shu-miao 樹苗. A dangerous mountain path leads up it, and it is necessary to climb with the help of vines and lianas. The entire region which comprises the Wei-hsi district is known to the Tibetans as sKye-nag-rong [19] pronounced Kye-nà-rong, or the Valley of the black people, or black men, which would correspond to the Chinese Wu-man. The meaning of Wei-hsi is "To hold or maintain the West."

5. FROM WEI-HSI TO YEH-CHIH 葉枝 PLAIN

[323] We leave the town by the north gate where a pottery is established, and descend to the main road and the stream-bed, which we cross over a stone-

[16] འབའ་ཐང་ [17] བཀྲ་ཤིས་རབ་བརྟན་གླིང་

[18] The range consists mainly of coarse gneiss and schists, while the floor of the Wei-hsi basin consists of a series of delta fans which have been deposited at the foot of the eastern slope of the divide (GREGORY).

[19] སྐྱེ་ནག་རོང

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622 spacious house and court, facing the west on the second floor, is the private Lama chapel of our friendly host. [He has since died; the early ancestor who was commissioned T'u-ch'ien-tsung in the seventh year of Yung-cheng (1729) was Nan-chu-yu 喃珠由, see p. 296.] The lamas here are all Na-khi. (PLATE 159).

Their lamasery is called Shou-kuo Ssu 壽國寺 and is situated beyond K'ang-p'u in a grove of pines above the village of Ga-la-she (Ka-la-she 喀拉舍). It is 240 li north of Wei-hsi, and was built in the 12th year of Yung-cheng (1734). Its Tibetan name is bKra-shis Dar-rgyas gling,[20] and the region in which K'ang-p'u is situated is known as Mi-nag-rong[21] (Valley of the black people). This, with the A-tun-tze lamasery called Te-ch'in Ssu 德欽寺 in Chinese and bDe-chhen-gling[22] in Tibetan, and the Tung-chu-lin 東竹林 lamasery called Don-grub-gling[23] in Tibetan, and situated at Pen-tzü-lan (Pong-tse-ra), belong to the (Ge-lug-pa Yellow reformed sect), whose head is the Dalai Lama of Lha-sa. To this same sect belongs also the lamasery of Yang-pa-ching Ssu 楊八景寺, the Tibetan Yangs-pa-chan[24] situated north-east of Wei-hsi and built in the 18th year of Ch'ien-lung (1753).

*487 From K'ang-p'u we descend to the Mekong over a rocky trail, then in *133 great zigzags over a huge bluff to 500 feet above the river. Enormous *137 boulders project everywhere, covered with orchids. At the summit of the bluff is a fine grove of pines and two *mani* shrines, with slabs of smooth rock engraved with the ubiquitous Tibetan formula. The Mekong is here very narrow, flowing between steep walls, but widens somewhat near the village of Ga-la-she, beyond which the river turns east-north-east. There a canyon opens into the Mekong gorge, sending a torrent of clear water between huge vertical cliffs of whitish-yellow limestone into the river, while high above a snow-capped peak crowns the scene.

The Mekong now enters a narrow gorge, the waters forming tremendous rapids of considerable length which undermine the walls of conglomerate and black slate on both banks. Near the village of Hsiao-sheng-tao the river widens, the hamlet being situated on a gentle, fan-shaped slope at the mouth of a circular ravine. Several li beyond, the trail skirts a huge, yellow sandstone cliff, over steep steps, with a sheer drop of 50 feet to the river. The trail is exceedingly narrow and hewn into the cliff, in places broadened by a plank or log with an abyss beneath. Ahead is a long island covered with forest; the river is here very broad, and terraced rice-fields extend down to its banks.

612 *Yeh-chih plain.* — The plain of Yeh-chih 葉枝 is called Yu-dtü in Na-khi and is under a Tu-ssu 土司 of the Na-khi tribe. The late chief's name was Wang Tsan-ch'en 王贊臣 (PLATE 160). He is known as the Mun-kwua (Military Official), commonly spoken of as the Mu-kua 木瓜 in Chi-

[20] བཀྲ་ཤིས་དར་རྒྱས་གླིང་། [21] སྨི་ནག་རོང་། [22] བདེ་ཆེན་གླིང་། [23] དོན་གྲུབ་གླིང་།

[24] ཡངས་པ་ཅན། Yangs-pa-chan is the Tibetan translation of the name of the town Vaiśālī, in which Buddha often resided.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

ice, tapering into a spire of ethereal blue, almost transparent and merging into an azure sky. /33*

Next to it is a huge crest of ice, a giant cock's comb known as Pe-zhwa (Pad-zhwa ཟཱ་ཧྭ) or Lotus hat, while the peak Dam-pa Sang-gye (written Dam-pa sangs-rgyas),[11] meaning "Excellent (Holy) Buddha" adjoins it to the north. The central pyramid is Kha-wa-kar-po proper, with radiating glaciers, one of which extends deep down into the Mekong valley to within two miles of the river. The glaciers are however retreating. The peak to the north of the central pyramid is called Si-go-dum (written Sri-mgo-rdum) [12] which means "Headless demon Si (Sri)." A village situated at its foot is also called Si. This last of the higher peaks is adjoined by two minor ones to the north, beyond which the range dwindles to snowless crags. The base of the range consists of mica schist, covered by Minchia limestone and black shale, which are overlaid by basalt, which lies beneath tuffaceous trachyte with coarsely porphyritic sanidine trachyte on the summit (GREGORY). In Chinese the northern end of the range is called Tu-ch'ü-ling Hsüeh-shan 都取嶺雪山.

The entire range is called Ssu-mang Ta-hsüeh-shan 四蟒大雪山 — "Great snow-range of the four Mang." [13] The Tibetans look upon the range, or Kha-wa-kar-po proper, as the abode of the great Yi-dam bDe-mchhog,[14] the Sanskrit Samvara, Chief of happiness, also called dPal-khor-lo-sdam-pa.[15] This Yi-dam is the tutelary deity of the Kar-gyu-pa sect, a branch of the Nying-ma-pa (rNying-ma-pa) Red lama sect. /33* 718

One of the best views obtainable of this range is from a mountain west of A-tun-tzu called Mt. Drong-go (written Grong-gog),[16] 13,500 feet in height. The summit of this mountain is clear of trees, although Abies and rhododendron forest cover its slopes. On this summit-meadow a seat of stone slabs has been erected for lamas to sit and meditate. A more wonderful place for meditation it is certainly difficult to find. The Mekong flows about 12,500 feet below the summit of the Kha-wa-kar-po pyramid (PLATE 174), at an elevation of 7,500 feet. /33* /137*

From Pai-mang Shan a beautiful view of this range is also to be had (PLATE 203) but the best view is unquestionably from Mt. Drong-go.

The Tibetans circumambulate this range in the late summer, ere the passes become closed by the snow. Coming from Tsha-rong (Hot valley) in Southeastern Tibet, they cross the Shu La (Shug-la),[17] a 16,000 feet high pass, and descend by Me-re-shü (Mei-li-shu 梅里樹) into the Mekong valley whence they go south, crossing the Mekong to the east bank at Liu-t'ung-

[11] དཔལ་བཅའ་སངས་རྒྱས [12] སྲིད་མགོ་དུམ

[13] The *Mang* 蟒 are large serpents; they are the Mahoraga of the Hindu-Buddhists and Lamaists, which the Tibetans call ḥTo-ḥphye-chhen-po སྟོབས་ཆེན་པོ. They are the great reptile or creeper demons in shape like boas. The *Mang* are also large serpents as the python, and it is possible that that name has been given the range on account of its length, or on account of the long snake-like glacier which descends from Kha-wa-kar-po into the Mekong valley.

[14] ཀྱེ་རྡོར་བདེ་མཆོག [15] དཔལ་འཁོར་ལོ་བདེ་མཆོག [16] སྒོང་སྒོག [17] ཤུ་ལག

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 182. — TIBETAN OFFERINGS TO THE KHA-WA-KAR-PO MOUNTAIN GOD

藏古宗教山贡獻山神

On a small hill called Hlu-wu-si, in full view of the Kha-wa-kar-po Peaks, Tibetan pilgrims deposit bamboo canes, wooden tea bowls, queues, stones, flags, rags, etc., as offerings to the gods believed to inhabit the snow peaks.

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of the Na-khi tribe. The ceremonies of the Zhĕr-khin tribe have already been described.

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The Zhĕr-khin tribe live in four villages in the Yung-ning district as follows: the village of Yu-mi with 13 families, Shu-dtü with seven families, Bpo-lo with 18 families, and Zo-wùa with eight families; these live on the eastern bank of the Zho Chhu (Shu gyi) in Yung-ning. In Mu-li territory, Hsi-k'ang, also on the same bank of the Zho Chhu are the following Zhĕr-khin villages: Gya-pu, Dze-ngu and Dshe-pu. The Zhĕr-khin have Dto-mbas like the Li-chiang Na-khi. I suspect that the Shu-khin tribe from farther up the Zho Chhu is related to the Zhĕr-khin, although the Shu-khin language resembles more the dialect of the Gangkar-ling (Gangs-dkar-gling) or Garo Tibetans who are their neighbors. The Li-chiang Na-khi, the Nda-pa of Yung-ning, and the Zhĕr-khin received their religious teaching from Dto-mba Shi-lo whom they variously call Dto-mba Shi-lo, Dtü-mba Shi-lo, or To-mba She-ra. He is none other than the founder of the Bön sect, Tön-pa Shen-rab-mi-po (sTon-pa Shgen-rabs-mi-po).[2]

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The Yung-ning Lamasery. — The chief religion of Yung-ning as already remarked is Lamaism or Tibetan Buddhism, and is practised mainly on the Yung-ning plain. A fairly large and well preserved lama temple stands at its northern end facing Lion Mountain[3] (PLATES 224, 225, 226, 227). Back of the lamasery and in the same compound, is the official residence of the Abbot or K'an-pu 堪佈 [from the Tibetan mKhan-po] and that of the General Superintendent of Yung-ning (Tsung-kuan 總管), a position held by the late A Yün-shan 阿雲山.

The only other building of interest, besides the main temple, in the Yung-ning lamasery compound, is the Temple of the coming Buddha called Byams-pa (pronounced Jampa or Champa), the Maitreya or Loving One, the Messiah of the Buddhists. Nearly all larger lamaseries possess monster images of the coming Buddha, either made of gilt copper or gilded clay. Yung-ning possesses an image of the latter type. The coming Buddha is

[2] བོན་པ་གཤེན་རབ་མི་བོ་ནས་སོ།

[3] The Yung-ning Lamasery is known in the Hli-khin language as Djra-mi-gko. A lama incarnation once came to Yung-ning and inquired as to the name of the place where the lamasery now stands. When he was told that the name of the place was Djra-mi-gko he exclaimed, "What a good place to build a lamasery," for he interpreted the name in Tibetan to mean "no fighting" (from dgra-mi-dgos=enemy unnecessary). A lamasery was then erected which is known to this day as Djra-mi-gko. Its Tibetan name is Thar-lam ga-den thup-ten de-kyi ling (Thar-lam dgah-ldan Thub-bstan bde-bskyid gling ཐར་ལམ་དགའ་ལྡན་ཐུབ་བསྟན་བདེ་བསྐྱིད་གླིང་). The name Djra-mi-gko may be identical with the Na-khi Da-mä-gko, which means lamasery place — *Da-mä*, literally ground-mother; *gko*, inside; where all come together inside like flocking to a mother. Every large lamasery is called Da-mä-gko by the Na-khi. In the *Yün-nan T'ung-chih*, ch. 98, fol. 34a, it states that the Yung-ning Ssu is 308 li from the city of Yung-pei and three li north of Yung-ning fu (near the village of) Pi-ch'i-ts'un 必溪村. The *I-t'ung-chih* gives its name also as Pi-ch'i Ssu 必溪寺. Another name for the lamasery in Chinese is La-lo Fo-tien 喇羅佛殿 (Buddhist Temple of La-lo). La-lo is a village immediately north of the lamasery. The temple was burnt during the Mohammedan rebellion (1855–1873) and afterwards rebuilt, some 65 years ago. The exact date of the founding of the lamasery is not known, but it must have been during the period of K'ang-hsi.

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of pine logs, and regular row-boats large enough to ferry horses to the island of Nyo-ro-p'u are in use.

Across the Yung-ning plain, at the foot of Seng-ge ga-mu, facing west towards the Yung-ning Lamasery, is the larger hamlet of Dze-mbu.[6] Here another relation of the T'u-ssu, also bearing the family name A 阿, has his residence. Originally this family supplied the Tsung-kuans 總管 of Yung-ning. Owing to the degeneracy of their line, which produced no more capable administrators, the office of Tsung-kuan was conferred on the late A Yün-shan. As a young man he took the vow of celibacy, entered the lamasery and became a monk or Gelong (dGe-slong). He studied for six years in Ga-den Lamasery[7] near Lhasa but returned afterwards to Yung-ning and becoming once more a layman he married and took up the administration of the Yung-ning prefecture.

5. LAMAIST CELEBRATIONS

There are several other smaller hamlets along the slopes of Seng-ge ga-mu, as well as a shrine, which is situated on the southern end, facing west. The shrine is dedicated to the mountain goddess Seng-ge ga-mu (Seng-ge dKar-mo). Every year on New Year's Day, the lamas of Yung-ning, under the leadership of the abbot of the lamasery, betake themselves to the shrine where they chant the classic of this goddess; there they burn large piles of fresh juniper and pine branches, producing the huge clouds of white smoke so pleasing to the goddess. After the chanting of the classic the lamas line up in front of the shrine, a tall, square block of solid masonry with a picture of the goddess on the west side of the square, and after a few words of prayer call out in unison *"SSo sso sso sso la."* At the same time they throw handfuls of *tsamba* up to the shrine, this being the New Year's offering to the mountain goddess and patroness of Yung-ning. At great lamaist festivals as well as on the first day of the first Chinese moon the Yung-ning chiefs distribute presents to both the lamas and peasants. The presents consist mainly of tea, butter, and slices of what might be termed bacon. It is, however, not real bacon as we would understand it. It consists of cross-strips of a boneless, meatless pig which the Na-khi call *Bu-chĕr*; the Chinese speak of it as P'i-p'a jou 琵琶肉 or lute pork, on account of its shape. (PLATE 241). Only pigs weighing over 200 catties are used; the pig when killed is prepared in the usual way but afterwards all or practically all the meat is removed, leaving only the fat attached to the skin. The inside is then thoroughly salted and the pig sewn together and kept for about 10 years. Immense quantities of such pigs are kept in the store rooms of the Na-khi chiefs. They are often used as

[6] In Tibetan the place is called rDze-hbo and in Chinese Che-po 者波.
In the center of the village is a small lamasery called Dze-bo dar-gye-ling (rDze-hbo dar-rgyas gling རྫེའོ་དར་རྒྱས་གླིང་). It does not belong to the same sect as the Yung-ning Lamasery, that is the Yellow (Gelug-pa) or Reformed sect, but to the Sa-skya-pa or Sakya sect (Tawny earth). Its first monastery was founded in Western Tibet in 1071.

[7] The full name of this lamasery is dGah-ldan rNam-par rGyal-wahi gling (Continent of completely victorious happiness དགའ་ལྡན་རྣམ་པར་རྒྱལ་བའི་གླིང་). It is 75 li east-north-east of Lhasa.

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PLATE 228. — THE MAITREYA OR COMING BUDDHA IN YUNG-NING LAMASERY

永寧喇嘛寺彌勒佛

This giant image was erected by the Hsiang-ch'eng Tibetans. It is of gilt clay and its interior is filled with the Kang-gyur (bKah-hgyur) and Tang-gyur (bsTang-hgyur), the Tibetan Classics; in all some 317 Volumes. Note the tall lamas to both sides of the image.

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PLATE 246. — SENG-GE GA-MU'S SHRINE ON NYO-RO-P'U

森格噶姆木雪山上神龕

In the little window of the shrine is a picture of the goddess. Pine branches are burned as offering to her every morning and evening in the little furnace, while a lama strikes the gong suspended from the tree. Prayer flags flutter from under the roof of the shrine which is situated in the center of Nyo-ro-p'u.

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842 785 261 *chên-wu chai* 眞武齋, (a monthly fast, on the 1st days of the 1st, 3rd, 5th, 7th, 9th moons); *Tsao-wang chai* 竈王齋 (1st, 15th, 24th of each moon); *chiu huang chai* 九皇齋 and *pei-tou chai* 北斗齋, (9th moon, first 9 days, or whole moon); *ch'êng huang chai* 城皇齋, (1st and 15th of each moon); *yüeh-lo chai* 月落齋, (last day of each moon); *jih-lo chai* 日落齋, (daily till sunset); *ch'ang chai* 長齋, (for 3 years, or sometimes for life).

Some, in the hope of progeny, do various good deeds, such as making roads or building bridges.

842 778 Anti-abortion charms *an-t'ai fu* 安胎符, are sought by women who believe they have the *pao-t'ai sha* 包胎煞 or the *mai êrh sha* 埋兒煞; that is, that they are under the curse of abortion or still-birth. The sorcerer is called in, and the woman has to give him a pair of her trousers, a pint of rice, five kinds of coloured thread and an egg; this last is taken home by the sorcerer and worshipped. All must be carried out without the husband's knowledge.

Others *p'ei hsiung ching* 佩雄精 carry a charm made up of the purest *hsiung huang* 雄黃 (realgar).

Some make a pilgrimage to a sacred mountain 朝山 *ch'ao shan*; there they steal a baby-idol 童子 *t'ung-tzŭ*, or a *lo-han* 羅漢, and take it home. They also spend money on building temples or in printing books which extol the idols, such as the *pei-tou ching* 北斗經, the *Tsao-wang ching* 竈王經 or the *Kuan-yin ching* 觀音經.

Another way is to steal the shoes or underclothing of the wife of the city god, or of Kuan-Yin. These are taken home, put under the pillow and slept on. The virtue is supposed to lie in the fact that they are stolen.

An axe is hung on the underside of the bed in the hope of thus obtaining a son, *ch'uang hsia hsüan fu* 床下懸斧. Or the ox sinew from a crossbow is worn as a girdle; 牛筋弦帶 *niu-chin-hsien tai*.

787 842 Childless people also call in a fortune-teller to examine the horoscopes of the couple to see if they match; *k'ai nien kêng* 開年庚 or *p'ai ssŭ chu* 排四柱. If any of the fine elements are lacking, some person is invited to stand surety. For example, if the element gold should be missing, some one with

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788 842 Again, a calf from the Spring ox (see chapter on the Four Seasons) may be presented. This dummy calf is obtained as the result of much wrangling, put in a sedan-chair and taken with music and fire-crackers to some childless family.

At the service held for the release of a soul three basins of rice are used. At the close of the ceremony these bowls of rice are wrangled for, the strongest or smartest getting them. A basin of this rice is then taken to the house of a childless friend, who puts it on the family altar and worships it in the hope that a son may be born to him.

At the end of the Feast of Lanterns the eyes of the dragon lantern, or the *pao* 寶, precious thing from the dragon's mouth, or the eyes of the lion lantern may be presented, and are considered very efficacious. (See under New Year).

231 842 788 When a family pig gets measles the owner makes a vow at the shrine of Hung-chu hsien 紅猪仙, (an image of a man riding a pig). If the pig gets well a paper pig is offered as thanks. This paper pig is often taken afterwards to the home of a son-less family.

These beliefs are very real. I know several people who bear the name of *chu êrh-tzŭ* 猪兒子 or *niu êrh-tzŭ* 牛兒子, pig-son or calf-son, because they were born after the calf or pig had been taken to their homes.

842 778 753 At the *Tien shih tung* 天師洞 temple there is a famous *pai-kuo shu* 白菓樹 (ginko tree), twigs of which are much used for the same purpose; but any trees which have shown healing virtues 顯神 *hsien shên* are used. The twigs are kept on the family altar for months at a time in hope that a son may be the result. Some trees gain a sudden notoriety through the priests paying someone to hang up red cloth and paper boots with a false statement that they have been healed of disease through worshipping the tree.

842 778 Sometimes one of the Eighteen Lo-han is taken from a temple and given to a childless pair. If a son is born this idol is returned to the temple with a fresh coat of paint on it and with an offering. The priests like this, as it gives the temple a reputation and increases the number of their devotees.

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In some places a meeting called *t'ung-tzŭ hui* 童子會 is held on the 3rd of the 3rd moon, when women who have obtained sons by taking away a child-idol from Kuan-Yin's shrine return the images to the goddess. When worship is finished these idols are carried off to be given to other childless families, and that night the streets are lively with processions of this kind going to their destinations.

Another present with the same object is a turnip with the leaves on; this is put on the family altar and incense and paper offered to it.

The piece of wood used by a sorcerer to hang his chart on when exorcising a spirit is also regarded as a useful present to a childless family.

At Ch'eng-tu 成都 it used to be the custom on 5th of the 5th moon for youths to pelt with plums women of 'doubtful reputation.' These plums were then got hold of by other people and sent to friends anxious for sons. The origin of the idea is said to be in the story that the mother of Lao Tzŭ dreamed before the birth of her illustrious son that she had eaten a plum.

At the New Year lighted lamps are hung on trees or high poles; they are believed to attract homeless, wandering spirits, and they are afterwards given to childless families.

At the fast for protection against fire and epidemics small lighted lanterns soaked in oil are set adrift on the river. These are sometimes stolen and presented to some home lacking children, where they are kept on the family altar.

In some temples there is an apartment called the 玉皇樓 *Yü-huang lou*, the Gemmeous Emperor's dwelling. Before his image hangs a lantern. This is sometimes stolen and presented to a childless family. A new lantern is presented to the temple if a child is born. Such lanterns, 玉皇燈 *Yü-huang têng*, are also hung in numbers in an orchard or elsewhere with the object of securing a good crop.

During the first moon lamps are lighted before the shrines of the *t'u ti shên* 土地神 or gods of the soil. After being used they are often presented to childless people in the firm belief that children will then be born.

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CHAPTER V

THE DOMESTIC ALTAR 家神*

778 THE domestic altar is called *chia k'an hsiang huo* 家龕香火 or *shên k'an* 神龕 or *shên kuei* 神櫃; on the upper part is an incense pot; in the niche or cupboard is *t'u ti* 土地 the precinct god. This shrine is the last thing to leave the house when the habitants remove, and as long as it is there the owner of it claims to be in possession. When he removes the cupboard he invites the domestic gods to follow him, *ch'ing chia-shên* 請家神, the colloquial for worshipping them being *kung* 供 *chia-shên*.

778 173 The Heaven and Earth tablet 天地君親師 *t'ien ti chün ch'in shih* is dedicated to Heaven, Earth, Emperor, Ancestors and Teachers. It is said this tablet originated with Ssŭ tzŭ Yen wang 四子燕王 of the Han dynasty. Before he became emperor he fled before soldiers seeking to kill him, but stopped at the request of some friendly folk who asked him to write a tablet for the family altar. He wrote the above five characters. and explained that "Heaven has a covering grace, Earth a supporting grace," and so on.

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* This chapter appeared in the *Journal* of the North China Branch Royal Asiatic Society, 1918, and is reproduced here by kind permission of the Council. Numerous alterations will be noticed.

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Another account says they were written by 漢班超 *Han Pan chao*, also of the Han dynasty. Both men may have done it, but the former story is the more generally believed.

The writing of a family altar tablet is an important matter with many people. The wisest and most learned man available is asked to write it; he puts on his best official robes and breathes upon his pencil to give life to it and to the tablet.

The ancient ancestral tablet 門中歷代高曾遠祖位 *mên chung li tai kao tsêng yüan tsu wei*, has largely been ousted by the Heaven and Earth tablet; but some scholars still use it because they consider Heaven and Earth are only to be worshipped by the emperor. The ancestral tablet is only written to three generations next to the living head of the family, but in all, eighteen are included, nine ascending generations and nine descending. The nine dead are named, 鼻祖 *pi tsu*, nose ancestor, or first ancestor; so called because the nose is the part supposed to be first conceived is the womb; 2, *yüan* 遠 or distant, 3, *t'ai* 太 great; 4, *lieh* 烈 illustrious; 5, *t'ien* 天 heavenly; 6, *kao* 高 high; each of these adjectives being joined to *tsu*, ancestor; the deceased great-grandfather, grandfather and father are respectively 7, *tsêng tsu* 曾祖, 8, *tsu kung* 祖公 and 9, *hsien k'ao* 顯考. The nine descending generations are the son, called *nan* 男, and the rest are *sun* 孫 grandson combined with the following adjectives: *sü* 祀, *hsüan* 玄, *lai* 來, *k'un* 昆, *jêng* 礽, *yün* 雲, and *êrh* 耳; the last name being again on the supposition that the ear is the latest member formed.

These eighteen generations come within the scope of the family altar. Sometimes, for brevity, *pi tsu* represents the ancestors and *êrh sun* the posterity.

Thus in ancestral worship prayer is made to the departed heads of the family for a long continuation of the line; this is spoken of as 香爐灰不斷 *hsiang lu hui pu tuan*, to perpetuate the ashes in the incense pot. There can be no greater insult than to empty out the ashes from the incense urn; and for fear of this being done many old people will not permit the family altar to be touched by anyone.

To obtain sons they make pilgrimages to distant shrines; a man on changing his residence invokes the spirits of his

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778 769 ancestors to follow him. Everything pertaining to idolatry may be given up easily, but ancestor worship only with great difficulty. Some have pretended to be without a family altar, while they have still been continuing the worship in a secluded part of the house. This is the kernel of the religion of the Chinese; fear of the displeasure of departed ancestors is very real, and no expense is spared to make their spirits rest in peace.

778 775 The idea of transmigration or rather rotation of souls seems to be found in this altar, and the *tzŭ p'ai* 子派 of the family bears this out. Most families use only sixteen names; but some have thirty-two and a few have twenty-four; when these have run their course the round begins afresh, and the spirits of ancestors are probably supposed to do the same.

The furniture in the chief room in the house does not belong to any individual member of the family, but is attached to the family altar and is family property.

778 779 A tablet to three classes of religions is not uncommon, and in some homes it takes the place of the Heaven and Earth tablet. It includes (1) 上三教 *shang san chiao*, the upper three religions, viz.—Confucius 儒教孔聖 *ju chiao K'ung shêng;* the Taoist Sage 道教老君 *tao chiao Lao chün*; Buddha, 釋教牟尼 *Shih chiao mu ni.* (2) *Chung* 中 *san chiao*, the middle three religions: the god of Literature 文昌帝君 Wên Ch'ang ti chūn; the god of War 銀闕大帝 Yin ch'üeh ta ti; the god of dark Heaven 玄天上帝 hsüan t'ien shang ti. (3) *Hsia* 下 *san chiao*, the lower three religions: the god of Medicine 藥王菩薩 Yo wang p'u sa; the goddess of Mercy 觀音大士 Kuan Yin ta shih; the god of cattle Niu 牛 wang p'u sa.

On this tablet there is also written 歷代昭穆 *li tai chao mu*, to the ancestors far and near.

At the outer left hand side of the door as one enters a house may be seen an idol or tablet to the Taoist trinity, 三品三元三官大帝 *san p'in san yüan san kuan ta ti.* The worshipper bows to the outside as he is supposed to be worshipping heaven. The idol is generally a painting about a foot square.

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The tablet used is 三十二天上帝中央一元梵天帝君 *san shih êrh t'ien shang ti chung yang i ch'i fan t'ien ti chün*; or a Buddhist priest uses 二十四諸天菩薩無量世尊 *êrh shih ssŭ chu t'ien p'u sa wu liang shih tsun.*

Note that there is one incense stick and one candle for each spirit worshipped.

Another ceremony is the worshipping or thanking Earth *kung ti* 供地 or *hsieh t'u* 謝土.

This is deemed necessary when a house has been repaired, the dragon having possibly been disturbed; or when a new house is first occupied, or when 土府不安 *t'u fu pu an*, the place does not agree with the resident. This is indicated perhaps by his digging up some unlucky thing, such as *t'u lung tan* 土龍蛋 dragon's eggs, which are black, soft balls with contents like blood: in such cases there is need to worship Earth. Or it may be necessary because a geomancer states that the resident is at variance with the five capital evils 五皇煞 *wu huang sha*, or with those of the current year *sui* 歲 *sha*, or with that of the yellow flag *huang fan* 黃幡 *sha* or that of the leopard's tail *pao wei* 豹尾 *sha;* when Earth is worshipped these disturbing spirits are worshipped.

This ceremony also is managed by a married Taoist sorcerer. A table is set outside the house and candles and incense lighted on it. On the ground the four points of the compass are marked by lines of dry lime, a candle being stuck in the earth at each extremity of the lines and in the centre. Sometimes, especially when the fault is with the house itself, the ceremony is performed in the chief room.

Five tablets are set up to the five dragons of the five points *wu lung shên* 五龍神, inscribed with 東方青帝青龍神君 *tung fang ch'ing ti ch'ing lung shên chün*, the eastern green dragon spirit, and similarly for the other four, which are the southern red, the western white, the northern black, and the central yellow dragon spirits. Along with these tablets there are others to the gods of the five planets; in the east the wood-virtue god (Jupiter), while south, west, north and middle are the gods of fire-virtue (Mars), metal-virtue (Venus), water-virtue (Mercury), and earth-virtue (Saturn) respectively. The inscriptions are 東方木德星君 *tung fang mu tê hsing chün*, etc.

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788 The five dragons and five planets have an intimate association with the five cardinal tenets of the secret societies.

Another tablet of a more general nature is set up, 土府九壘高皇大帝 *t'u fu chiu lei kao huang ta ti.* This is for worshipping the god of springs and placating the five dragons. *T'u fu* seems to include the whole family of Earth, while *chiu lei* is said to refer to the nine continents.

There is also a somewhat similar ceremony of worshipping the gods of Wind, Clouds, Thunder, Rain, Sun, Moon and Stars; the tablets being Fêng po 風伯 (*fêng*, wind); this was a statesman of the T'ang dynasty named K'uei Chêng 魏徵. He is said to have killed the five-horned dragon. Yü Shih 雨師 (*yü*, rain), a statesman of the Yin dynasty, by name Fu Yüeh 傅說. Le tsu 雷詛 (*lei*, thunder) is said to have been Wên t'ai shih 文太師. And lastly Yün lung 雲龍, the cloud dragon. The sun is the emperor, the moon the empress, the planets the statesmen, the larger stars the provincial officials and the smaller stars, the people.

There is also thanksgiving to the Fire-star, 謝火星君 *hsieh huo hsing chün*, both a parochial and a domestic affair. We here speak only of the domestic side, the other being dealt with under the Feast of All Souls. When there has been anything approaching to a conflagration in the house, or anything to indicate that the fire-demon is in the ascendant, a few pieces of red-hot coal are taken from the kitchen fire, put into a jar, and extinguished with water, while the priest chants the incantations necessary to drive the demon from the house.

Those who live by rivers and marshes worship or thank the Water-star 謝水星 *hsieh shui hsing*, hoping to be thus saved from flood. In this ritual the dragon of the five cardinal points is the chief object of worship. A jug of water is brought from the river, and the priest chants his incantations over it. After the ceremony both jug and water are taken outside and thrown away.

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Ssŭ kuan (四官) *ts'ai shên* is the god of wealth for the four seasons of the year.

Huo (活) *ts'ai shên.* The living god of wealth; a low-bred priest dressed up as a god of wealth. He wears a high-crowned hat. In one hand he carries a tray containing a piece of white metal, and in the other a palm-fibre whip; he visits the houses of the people from the fifteenth of the first moon till about *ch'ing ming*, using the whip to drive away the demons who hinder the prosperity of the family. He never speaks unless he is spoken to.

Yin hun chih kuei wei (淫昏之鬼爲) *ts'ai shên.* It is said that the demon of lust is the god of wealth; this is a wide-spread idea, hence the saying 笑貧不笑淫, They laugh at poverty, but not at lust, that is, they will get rich at any cost.

Wu cho (五濁) *shên.* The god of wealth is styled thus because in mammon worship all manner of wickedness is said to be included and permitted to the devotees; business men have a secret language for talking about their prices before their customers; cow and pig dealers put their hands up each other's sleeves and talk by signs, all to deceive people.

It has been said that Tao Chai (盜蹠), the younger brother of Liu Hsia hui (柳下惠), is the real god of wealth; but the common people have a saying which runs thus: 敬財神不如餂勾子, It is better to flatter the rich than worship the god of wealth. A foreigner is not infrequently styled the god of wealth because it is believed that foreigners wealth is unlimited.

Charms, Hua fu (畫符).

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The charm to put over the door is made of paper or calico which is pasted or nailed up. Over the doors of headmen the writing is in large characters, common people use smaller. Yellow is the most common colour, but small charms often have a stripe of white running through them. In ancient times it was customary to nail a piece of peach-wood over the door at New Year time, believing that this

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wood warded off demons. The present-day belief in charms probably arose from this custom and is very general, and the superstition regarding them very deep; they are used in almost every phase of life.

Charms to be carried on the person are made up of all kinds of material, and worn on the shoulder, back or breast, to protect from disease, demons and every evil influence; even a cross is worn by Chinese children to prevent them from being kidnapped or harmed by foreigners. A few years ago there was a great anti-cigarette movement over an extended area in Ssŭch'uan; vile rumours were circulated about foreigners breaking graves and extracting skulls to make cigarettes, and doubtless many graves were tampered with by evilly disposed persons, whose chief object was to get the jade ornaments worn by aged persons when buried. The rumours also had it that foreigners were castrating children, and this caused thousands of children in our district alone to wear huge white crosses sewn on the backs, shoulders or breasts of their clothing. Some children wore two or even three of these cross charms to prevent foreigners touching them. The idea has become widely diffused that foreigners have a superstitious dread of the cross and will not trample on it, and I have seen lads run in front and write a cross on the r d and then stand aside to see if the foreigner would tread on it.

Shao hui t'un fu (燒灰吞符), the swallow-ashes charm. Another charm is commonly made up of incantations against demons, written on yellow paper. This is burned, the ashes mixed with clean water and swallowed.

Wu fang chên chai (五方鎮宅) *fu*, the charm which protects the five corners of the house. This charm concerns the living only, and is written on yellow paper and put at the four corners of the house, a fifth one being placed at the foot of the family altar in the centre of the room. It is believed to keep the house free from demons.

Wu fang tien mu (五方奠墓) *fu*, a charm for the five corners of a grave. This is prepared and burned by geomancers to give repose to the soul of the dead; it is buried at the four corners and at the foot of the tomb.

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There is a charm written by the descendants of Chang T'ien shih (張天師), of Lung hu shan (龍虎山) in Kiang-si; it is believed to be one of the most efficacious of charms for warding off demons and healing sickness.

There is also a charm written by Ling kuan (靈官). It is said that there are seventy-two idols bearing this name, all deified after the death of different individuals who, when living, had a reputation for driving out demons and warding off evil influences. This charm is widely used and almost universally believed in wherever I have had opportunity of observation; it is generally in the form of a picture, but is sometimes placed in a small box, with a spring lid, which being touched, the *ling kuan* flies out. This is a very fierce and dreadful looking thing, which is the chief reason for its being so widely used and universally trusted.

Chu yao chan kuai (誅妖斬怪) *fu*, the kill-ghost charm, is kept in haunted houses.

Chao ts'ai chü pao (招財聚寶) *fu*, the collect-wealth charm, is often made of yellow silk and hung in the centre of the chief room of the house, or it is painted yellow on white calico.

Hsüeh fu (血符), the blood charm, is made by the sorcerer, who wounds his own brow and breast and lets the blood flow on to a piece of calico which is given to a sick person to wear on his body. At execution times people d calico into the blood of the victim, and wear it on their persons. Large cash are also taken and stained in the blood and worn as a protection against evil influences; this practice is most common among devotees of the Lo Lo and Honan chiao.

An t'ai (安胎) *fu*, the settle-fœtus charm, is used by women who fear miscarriage, or whose beds must be moved during pregnancy; it is mostly carried on the person or tied to the bed curtains, but sometimes it is burned and the ashes swallowed.

Ts'ui shêng (催生) *fu*, the hurry-birth charm. This charm is prepared by the midwife, burned, and the ashes

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swallowed; it is used in cases of protracted labour where complications have set in.

T'ao (桃) *fu*, the peach-wood charm, which is hung up on the outside of the chief door of the house on the last day of the Chinese year, is simply a slip of peach-wood, but is widely used, being considered very effectual in driving away demons.

Ai (艾) *fu*, the artemisia charm, is used on the 5th of the 5th moon; it is a bunch of artemisia hung over the door of the dwelling-house to ward off evil.

Shan chi chao fu, the pheasant and mirror charm; a picture of a pheasant is hung in the house opposite a mirror, and when the demon comes and looks into the mirror he sees the pheasant, fears being pecked from behind and forthwith flees. This is said to be a very ancient charm.

T'ai shan shih kan tang (泰山石敢當) *fu*, the *t'ai shan* charm, or the stone warden charm. A stone from Mount T'ai in Shantung is believed to have great power in warding off demons, though any local hard stone may be used; on it will be written the above characters, "The stone from Mount T'ai dares to oppose." It is used on the streets especially at quick turnings where demons are likely to strike against it. It is largely used in country dwelling-houses and on public roads.

K'ai t'ien fu, the open-heaven charm, used in divination when the heavens are slow in response to the prayers of the family.

Chieh hui (解穢) *fu*, the purification charm, is used to purify an impure well or filthy water buckets, the charm being burned and the ashes dropped into these places. It is also used in silkworm culture at times when the silkworms become yellow instead of white, the ashes being scattered over them.

P'o yü (破獄) *fu*, the open-hell charm, used at wakes to burst open the gates of Hades and release the imprisoned soul. Then the call-spirit charm 招魂 *chao hun fu* is used, to help the soul out of Hades.

Lien hua (煉化) *fu*, the purge or purifying charm; also called the suicide charm. If anyone threatens to commit

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suicide this charm is used to drive away the demon. It is also used after deaths to purge away the bad acts of the deceased. 751/778

Chao hsien fu, the call-fairy charm. It is said that each celestial has a particular charm.

Shê kuei (攝鬼) *fu*. The seize-demon charm is for haunted houses and is used both for wearing and for burning.

Ch'ien chiang (遣將) *fu*, the dispatch-general charm. It is believed that there are in the spirit world thirty-six *shuai* (帥) and seventy-two *chiang* (將) or generals; and this charm can command the help of all these to ward off an attack by evil spirits.

Wu kuei fu, the five-demon charm. It is believed that the four points of the compass have their particular evil influences and one which controls the centre. This charm wards off these evil influences.

Ch'i sha (七煞) *fu*, the seven baneful deaths charms. These seven deaths come from the following seven sources: heaven, earth, man, year, month, day, and hour.

San sha. The three baneful deaths come from the following sources, and are spoken of separately as *sui* (歲) *sha*, *ch'ieh* (刼) *sha*, *tsai* (災) *sha*, the evil influences of the year, robbery and calamity respectively.

Wu lei fu, the five-thunder charm, is used to break up an attack of ague or demon possession. It is burned and swallowed or worn on the person. The ague demons (擺子鬼) are said to be five in number, three cold and two hot; the two hot demons were originally named *mao* (毛), and the three cold ones named *chao* (趙). Legend has it that these five stole Lu pan's (魯班) hatchet and chisels and on being pursued, two fell into fire and were burned and three fell into the river and were drowned. The patient blackens the face, adding patches of red over the eyes and nose; a high cap is put on his head and he goes out with a club in his hand and stands motionless in an open place. Sometimes people who want medicine for ague dare not even whisper the name of *pai tsŭ* for fear that when they speak it, it will come; they will simply give a description of the disease and sometimes hardly

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751 •778 that. In some cases of ague a petition is lodged with the kitchen god, beseeching him to use his good offices.

The ague is known by these three names, *han ping kuei* (寒病鬼), *han hsia tzŭ* (瞎子), *han èrh ko* (二哥); the demon of the *han ping*, blind Han, Han number two, and is a serious sickness among the Chinese. When a person has it a staff is placed beside the wall and the sick man goes out and calls the demon, who, it is believed, takes the staff and walks out after him. When sitting in a house the custom is never to lean against the wall as this blind demon gropes around holding on to the wall and may get you.

Kuei shê (龜蛇) *fu*, the turtle and snake charm, or *shui ho fu*, the fire and water charm. The snake saves from flood and the turtle from fire; it is a picture of a red snake and a black turtle.

Chao yao ching (照妖鏡), illuminate-demon mirror, a round, brass mirror about five or six inches in diameter. It is worn by brides on the wedding day near the breast to frighten away demons who may accompany or meet them on the way; this is an ancient custom, but is dying out.

Chou hsien yin, or (虎符龍節) *hu fu lung chieh*. It is believed that the seal of the magistrate governs the demons to a depth of three feet below the surface of the ground. The proclamations issued with official seals are often defaced by cutting out the red seal mark. This is carried on the person to drive off demons. Most likely derived from the old-fashioned seals which had a tiger's head and a dragon's image on them; the seals of the present day do not have either. When a house is haunted it is not uncommon for a householder to beseech the official to stamp a few pieces of paper with his seal to hang up in the house.

P'ei ch'ih (佩赤) *fu*, to carry cinnabar red on the person, sometimes mixed with a medicinal preparation.

776 Door Gods (門神), *mên shén*.

There are many guardian spirits of doors of houses, offices, etc., as follows:

Wên and *wu mên shên*, the literary and military guardians of the door. These are put on the outside doors of dwelling

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They contract for the bringing of a lunatic to his right mind.

They arrange for the removal of a ghost from a house. If houses have uncanny sounds or have the reputation of being haunted or are troubled with snakes, insects or other vermin, the geomancer fixes a lucky day and invites a sorcerer to assist him drive out the pests or ghosts.

Divining by copper cash is called *Wên Wang kua.* On the side of the cash are Chinese characters, that side is known as *ma tzŭ* (麻子). The side with Manchu characters is known as the *mo êrh* (末兒). Three cash are used and the count kept as to how many *ma tzŭ* or *mo êrh* show in six throws of the coins.

Mei hua shu (梅花數), to divine by whatever the divining person may carry in the hand or on the person is known as *sui chi ying pien* (隨機應變), to answer as occasion demands.

They also divine by the use of the six *jên* (壬) or combinations in the sexagenary cycle; by this method it is said that they can find out the name, dwelling place and likeness of a thief and where he has hidden the stolen goods, and other necessary details.

There is a method of divining invented by Shao K'ang-chieh of the Han dynasty. It was largely prophetic and dealt with the future of the country. Though this method is still used, few if any are able to understand it fully.

Ch'i mên tun chia (奇門遁甲), to divine by an appeal to the stars. This method is generally used in connection with prophetic prognostications.

Divining by the use of dominos is a method used to fix the dates for marriages, to find lost articles or a lost relative, or when wealth may be obtained.

The Itinerant Vendor

Pedlars sell spirit charms from such idols as the Ling kwan and the T'ien shih; both are to prevent or to heal diseases.

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freely to applicants we may infer that such doings are not idle anthropological curiosities. We shall now mention the "Fairy Water" from a rock about ten li northwest of Tali and about thirty li away from West Town. The rock with the "water" is called Chiu Nü Ch'uan (or Nine Goddesses Spring) which is situated in a temple called Wu Wei Ssu, (or Do Nothing Temple). All informants, among them several managers of the prayer meeting at Area E, testified to the author that the rock only produced "water" when there was an epidemic and was at all other times dry. As will be clear from the table showing the order of the prayer meetings, the one at Area E occurred at about the end of the epidemic, so when the several managers spoke to the author about this "water" they also pointed out: "You see, now the illness is lessening, so the water from the spring is about finished." Nobody, of course, ever went to check up on this tale. On account of some personal difficulties the author was not able to check on it either. During the entire epidemic this water was carried to West Town on pack horses and was sold at fifty cents a cup. People say that its effectiveness (both for prevention and cure) varies, but no one says that it is useless.

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One more fact is to be mentioned in this connection. At the prayer meeting in Area E, the managers (not the priests) gave expression to a novel idea which had not been seen anywhere else during the entire epidemic. The prayer meeting was held in an open square on one side of the street. There were the main altar, the middle altar and then a sort of gate with pine branches and couplets and two national flags. The street was still open to traffic, but just opposite, on the other side of the street, was built another altar-sort of structure. This was an artificial rock with tiny grottoes and elevations, "trees" and flowers in the grottoes and on the elevations: amidst its "trees" and flowers were various wooden, brass and porcelain images of gods and goddesses. (In the center was Buddha. There were two goddesses of Mercy, one wooden and the other porcelain) and dragons cut of paper. Attached to this structure were also several decorative couplets, and arches cut of paper-wrappers of fruit tins. The whole thing was evidently a hotch potch and formless collection created through a moment's fancy on the part of the worshippers. The interesting thing that concerns us here is the incense burner in front of the structure. From inside of this burner a continuous thin line of water welled up and shot into the air before falling into a receptacle on the ground. The device was perfectly simple. It was produced by fixing in the incense burner a tube which led to a barrelful of water on the second floor of the building behind the artificial rock. The water pressure is enough to produce this fountain-like effect. This "fountain" went on during the whole time of the prayer meeting and provided a spectacle for many curious men, women and children. The author was amazed by the following fact at first: One old woman approached the "fountain" with her young grandson. She took out a small cup from her pocket, received a cupful of the water and then drank some of it before letting her grandson finish it. She frowned a little after drinking the water. On being asked about the reason for drinking the stuff she said it was a "fairy water" and could guard its drinker against the epidemic!! The author afterwards noticed more women doing the same. Frankly, at first the author thought that the local people took a playful rather than serious attitude towards this rock structure with its midget fountain, but after observing behavior such as the above he has to modify his first impression. The similarity of the psychological background between the incense ash as medicine from certain temples (a common practice in the culture) is manifest. In a culture where a single almighty deity is inconceivable, any shrine put up by anyone enjoys a spiritual prestige unknown to the modern West.

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We had two more days of hilly walking, with occasional glimpses of the Wan-tien plain below us to the east, and then turning in a westerly direction we went down 3000 feet to the little plain which the Chinese call Mêng-po-lo and the Shans Möng Maw. Here I pitched my tent in the courtyard of the Shan monastery which stands on the bank of the Yung-ch'ang river among magnificent trees.

This place lies at an elevation of 2,300 feet, and is not far above the river's junction with the Salween. The inhabitants are all Shans, and the plain very small and poor. It is only remarkable as being one of the few places in Yün-nan low enough to grow cotton. The crop is dependent on a good rainy season, and the amount produced is quite insignificant.

On the 27th December we forded the Yung-ch'ang river and had the usual stiff climb out of the valley. We travelled for three days over a very hilly country to Mêng-p'êng[1], a little plain containing three or four Chinese and one La village. There was also a recently constructed fort here with a small garrison of Chinese soldiers.

The country we had passed through between Mêng-po-lo and Mêng-p'êng is chiefly inhabited by Chinese and Lo-los, but we met on the road one day some people whose women I recognised by their white pleated kilts as belonging to the Miao tribe whom I had previously seen in the Southern Shan States. They told us there were only a few villages of their race in this neighbourhood, and that they had emigrated from Kuei-chou province thirty or forty years ago.

This tribe I have come across in many places scattered about Western China and the Shan States, though nowhere in very large communities. I have seen them as far north as the Tibetan State of Mi-li and as far south as Keng Tung, one of the Southern Shan States. Westward I have not heard of them beyond the neighbourhood of Taw-nio. All these people, I believe, originally come from the southern part of Kuei-chou province, where they still inhabit a large tract of country, ruled by semi-independent chiefs of their own race. Miao or Miao-tzŭ is the name the Chinese have

[1] Möng Hpawng in Shan.

232 *Westward from Mien-ning Hsien. The*
Neither of these tribes
791 have adopted Tibetan Buddhism. Their religion includes
563 the sacrifice of animals, I was assured by the people of No-po. The Hsi-fans I found everywhere most friendly. It is not till one gets into a country that is more under the thumb of the lamas, that obstruction begins.

563 Leaving No-po on the 11th March, we were obliged to make rather a short day as, after crossing one big spur, we still had the main range, with 6000 feet more of climbing, in front of us, and I did not think our mules would be equal to this. We slept at Mo-tzŭ-kou among the Miao-tzŭ or Mhong, a tribe which I have found scattered in small and widely dispersed communities all over western China. I had met some on the road the day before who had tried to emigrate southward, but had been driven away by the Lo-los, who considered the land in that part of the country to belong to them. In Kuei-chou province the Miao-tzŭ are very numerous and powerful, but here they are evidently too few to be able to afford to quarrel with their neighbours.

342 We were now getting into a more Tibetan country, and on this march saw for the first time pagodas and praying wheels. The former, some twelve feet or so high, were made of more or less conical-shaped heaps of stones with Tibetan inscriptions on them, and usually a wooden pole sticking out a little way at the top. It was a sort of rough version of the Burmese pagoda with its *hti*.

•778 The praying wheel consisted of a cylinder about three feet long and one and a half feet across, made of leather, and said to contain religious writings. The cylinder was fixed on to the top of a little water wheel which, worked by a small stream, revolved continually. The whole was protected by a stone shed well roofed in. It was a work of merit, which must have cost a good deal of time and money to erect in this out of the way spot. These water praying wheels were fairly common in the Tibetan country we travelled through, and when we got into a thoroughly lama district the ordinary praying wheels turned by hand were to be seen in every house.

000 The next morning we crossed the big range, reaching the top at 13,200 feet, but to the north of the road the range attains a much greater elevation than this. The